

The Improvement Era

A surreal, dark-toned illustration of a desert landscape. The sky is a deep, vibrant red. In the foreground, two tall, dark, columnar cacti stand on either side of a central, dark, rocky outcrop. A bright yellow rectangle is positioned on the outcrop, appearing to float or be placed there. The overall mood is mysterious and otherworldly.

JUNE, 1942

VOLUME 45 NUMBER 6

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

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KSL *Salt Lake City*

The Bright Spot ON YOUR RADIO DIAL

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE vitamin biotin, one part in four hundred billion, will influence the growth of yeast it was found by Dr. Fritz Koegl when he isolated it in Holland. Only twenty-five pounds of this vitamin, which is necessary for all plant and animal life, would affect life in a cubic mile of water.

THE Rockefeller Foundation has helped unravel the mystery of what happens in dry seasons to the *Haemagogus* mosquito which is the chief villain in carrying jungle yellow fever in Colombia. It was found that yellow fever persisted during the dry season even though this mosquito could not be found on the ground level. The mosquito is an inhabitant of the tree tops high above the jungle floor.

THE microfilms now being made of documents and books by taking pictures and reducing them to the size of a sixteen millimeter film makes possible, in a one hundred foot length of film a vast pocket volume, containing sixteen hundred pages or five ordinary books. With this method the New York Public Library's three million books could be kept in the space occupied by its card catalogue.

CAREFUL measurements during a severe gale in the Atlantic ocean found a maximum depth of fifty-five feet between the crest and trough of waves, and from six hundred to nine hundred feet from one crest to the next.

ONLY one part in two billion of the radiation given off by the sun hits the earth.

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(Concluded on page 356)

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Beat egg whites until frothy, add cream of tartar. Beat until stiff. Beat in sugar gradually. Add vanilla. Put graham crackers on a baking tin; pile a spoonful of meringue on each cracker, sprinkle with coconut and bake at 325° until brown.

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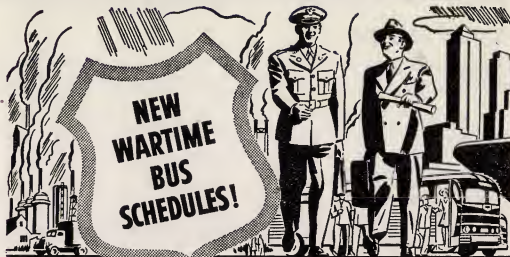
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The Improvement Era

"The Glory of God is Intelligence"

JUNE, 1942

VOLUME 45 NUMBER 6

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,
John A. Widtsoe,
Editors

Richard L. Evans,
Managing Editor

Marba C. Josephson,
Associate Editor

George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*

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The Cover

THE desert, which our fathers found and made to yield, has many inspiring moods, one of which, of a summer evening and a reddened sky, is here portrayed. It is the photographic work of Shaveneau Monson, with color transparency by Charles Jacobsen. Jacobsen.

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Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

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HERE'S HOW:

"Applications for home canning supplies may be made upon special forms obtainable from local ration boards at times and places to be announced later. Applicants must give the names of all consumers on whose behalf applications are filed, the numbers of their ration books, the number of quarts of fruit packed last year, the amount of fruit now in their possession and the number of quarts they intend to can." If you do not know how to reach your local rationing board, your grocer can tell you.

INSTRUCTIONS FOR CANNING THE APPROVED "RATION" WAY

Home economists tell us that it is possible for housewives to do a very satisfactory job of fruit canning with the one pound of sugar per four quarts of canned fruit which the government has allowed. Many housewives regularly use approximately the same amount. For those who have been using more sugar than this, we offer the following suggestions:

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Pressure Cooker, Wash Boiler,
Or Oven

Prepare and pack fruit according to recipe. Then add syrup of one-half cup of sugar to one cup of water for each quart of fruit. Process to directions.

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Add two cups of sugar for each four quarts of fruit. Add liquid and boil as required. Fill jars and seal to directions.

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PLAYGROUNDS REDUCE CRIME



Exploring the Universe

(Concluded from page 353)

THE engine with the highest heat efficiency is the mercury-steam turbine which reaches 37.5 percent.

WORN machine parts can now be rebuilt without having to be replaced. At a third to half of the cost and in some cases with superior wearing qualities resulting, the worn part is sprayed with a fine mist of molten metal blown from an atomizer gun. The built-up piece is machined or ground to size.

LAST year there were 2200 industrial research laboratories in the United States employing over 70,000 people, half of whom were professionally trained and half the remainder were technically trained.

It is usually said that the reason dogs pant is because they can not sweat. Sweat glands have recently been discovered, however, in the skin of the lips, head, back, thorax, shoulders, thighs and pads of the feet. The efficiency of the sweat glands in the skin is not yet known.

THE beaver is a good swimmer under water and can hold its breath for nearly fifteen minutes.

FIELD MICE destroy more than two-thirds of the bumble-bees in England every year.

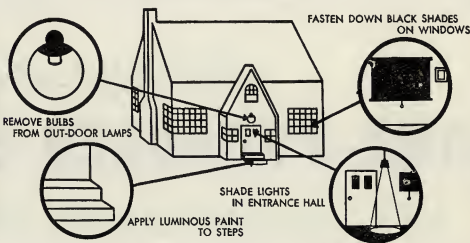
BOULENGER reports that several kinds of ground beetles throw out a volatile liquid when pursued. This liquid evaporates so rapidly upon coming in contact with the air that there is an explosion that is very audible and of enough force to throw the pursuer on its back, even if it is several times larger than these bombardier beetles.

IRON in the red blood cells is used over and over again it has been discovered by making the iron radioactive so that its history can be followed for months in the body. When the red cells break up, even when there is plenty of stored iron in the body, the liberated iron is almost immediately used by new cells. Further experiments on dogs found that the total blood volume of the dog is the same whether the blood is anemic or not. As the volume of the red cells circulating increases, the volume of the blood plasma becomes less, and vice versa.

TELEFACT

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HOW TO BLACK OUT YOUR HOME





Summer Photography

By Henry H. Graham

In the summer picture subjects are everywhere—in the timber, on lake shores, along the stream banks, on the tennis courts and golf courses. There are flowers of all kinds. Nature is in a very gay mood and just crying to be photographed.

What should you shoot on your outings? Almost anything just so long as it is interesting. Get your pals in informal poses, preferably without their knowledge. Picture Jim flipping hotcakes in the early morning sun. You will have many a laugh over the picture later. Perhaps you will discover some bird nests and look into them. Get a shot of one or two of the fellows admiring the eggs or fledglings in the nest. Mealtime photos are always good camera fodder. Try to get everyone in the picture. You can include yourself, the photographer, merely by using a self-timer, which delays the shutter action long enough for you to get into the picture and pose with the others.

Keep your eyes open, too, for shots of wild life, queer-shaped rock formations, odd trees, unusual clouds, wild flowers, rustic bridges, deserted cabins, abandoned mines, scenic vistas and anything else out of the ordinary.

For your landscape pictures and those which include water be sure to use a filter over the camera lens, preferably a medium yellow one. Filters bring out clouds in all their lovely whiteness by darkening the blue sky and providing enough contrast for the clouds to register. Filters also make water appear more natural.

Don't overlook marine photography. If you happen to visit a large lake, river, or the ocean, you will never lack subject matter for your camera. The rolling surf, boats twisting in a gale, steamers with a trail of black smoke behind them, queer old sea characters, sea shells, gulls, boats at anchor, wharves with the waves lapping against them—these are only a few of the rich possibilities. Remember, however, that you must have a very fast shutter to stop the wings of birds in flight. Us-

ally one-five hundredth at least is required; one-thousandth is better. And do not forget to open up your lens considerably when shooting at such speeds. Otherwise not enough light will reach the film to record an image. Use an exposure meter if possible.

Perhaps you go in for blossom photography. This sort of thing offers a constant challenge to the beginning photographer. Try to use the sky as a background for your flower pictures. The sky has an even tone and when subdued by the use of a filter makes an ideal background. Use panchromatic film when shooting flowers because it is sensitive to all colors, whereas orthochromatic, while excellent for most purposes, is not sensitive to red.

Of course, you will want to get pictures of your chums playing tennis, baseball, and other sports. But remember that here, too, fast exposures are necessary to stop action. To stop a tennis ball in flight usually requires one-five hundredth of a second or faster. A speed of one-two hundredth will result in a clear picture of batters running to first or outfielders chasing a fly ball. You cannot hope to stop a pitched ball in the air without using a speed of at least one-one thousandth part of a second. Only expensive cameras operate at such a speed. If yours is an inexpensive camera do not despair, however. Many fine pictures are within its limitations. At the ball game try to snap the picture at an instant when there is very little movement. You will be rewarded with a satisfying shot that will be treasured.

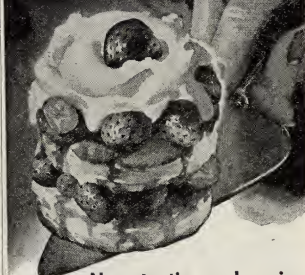
If you live on a farm, rich picture opportunities lie all around you. From planting time to frost the farm possesses abundant picture material. Get a shot of that fine field of ripening wheat, using a filter to bring out whatever clouds are in the sky. Plowing, harrowing and irrigating scenes always have interest if well done. Then comes the harvest with its reaping and threshing, potato digging, sugar beet gathering.

Whenever you take a picture, strive to make it just as good as you can. Watch your backgrounds. Place a light-colored main subject against a dark background and vice versa so the central object will stand out sharply. Endeavor to frame your landscape shots; that is, shoot through an arch or between two trees or two buildings. Get something in the foreground so the

(Concluded on page 415)



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TO MY BABY SON

By VIRGIL HAWS

Little Fellow:

I stood by and saw you come into the world yesterday. I heard your first gasp and saw you choke. I saw your lungs heave and heard you cry lustily. I ran one hasty, searching look down your little red body. You were perfect from the damp, black silk that clung to your head to your wrinkled fingers and toes. Suddenly, I knew that I had need to rejoice.

You seem so tiny as I gaze down at you—not half as large as your sister was. Maybe she seemed larger because she was the first. You seem so tiny that I can hardly believe you'll ever be a man. Yet, I know that, beginning yesterday, when you crammed your fist into your greedy little mouth for the first time, you began forming habits. Habits will grow even faster than you. They'll harden within you like your bones, and make the framework for the person that you are to be. That's what I want to tell you about.

I've been contemplating my job. I want to be proud, in the coming years, to see you point me out and hear you say, "That's my dad! I'm going to be just like him!" My job is to prepare for that day. I'll have to change some habits, too. We'll grow together.

It's going to be a big job. I must guard you from dangers. I must teach you to distinguish danger—not physical danger which is relatively unimportant—but dangers of another kind.

Speaking of danger reminds me that the first line of defense is cleanliness. Mental cleanliness comes first, so let's begin with it. I'll lead the way. Let's make it the barrier between us and danger—you and me.

Work will strengthen our first line of defense. We'll have to work. I haven't a silver spoon for you. It's better that I haven't. To work for an end is a good habit. The kind of work isn't so important, for the one formula to success is: Tackle something hard and stick to it. That fact is well known. It's a habit that brings success, but you're young, and my telling you may save you a lot of time.

A plot of earth is going to help us both. You're going to need a place where you can learn to know good, clean dirt. Yes, that's a good habit—lose fear of dirt—because dirt represents work. Manual labor is honorable. Don't let your experiences with others tell you different.

We both must learn how dust on a sweating brow can take away worry. We must learn to catch the beauty of vines and flowers. We must know the security of a home of our own, set among our efforts. We must grow a garden.

Already, I'm dreaming of your future. The world needs you—no matter what you learn to do. The world will use you if I'm big enough for the job your coming has brought.

Will you be a leader with strong convictions of right? That's up to me. Am I capable of leading in such a way that you can grasp the fundamentals of leadership?

You see, I'm already beginning to dream of your accomplishments. Don't expect great things of me. My desires will be secondary to yours. And, will you learn, little fellow, that to "play second fiddle" is the only way to keep one from growing small inside?

Don't expect too much of me. I'll never be a statesman, and probably will never write a book, but don't let glitter fascinate you. Look for the ordinary things. To be truly ordinary is to be truly great. If you can learn, as you grow, to rejoice in the thorough accomplishment of ordinary things, I'll try not to fail you.

I dream, not of what you'll be, but of how well you will accomplish your task. And, as I dream, I realize that it's all up to me. Whether you shoulder a gun, run a machine, or hold a plow, I'm the one to bring you through with flying colors. Can you see my job? I have two lives to mold.

I'm hoping for a day, down through the closing curtain of years, after we've both grown considerably, when someone will say, "You've done a good job, John; you've done well by that boy." And then, I want to feel a firm hand upon my back and hear a voice that, I know not yet, saying, "Thanks for everything, Dad. You've done a lot for me."

So, I'll keep this letter for you. I'll tuck it away somewhere so that I may read it now and again. And, after I've done my duty to you, and, after you have sons of your own, I'll read it through just once more before I give it to you, because, you see, it takes inspiration to be a good grand-dad.

Little fellow, welcome! let's begin!

Lovingly,

Dad.

IN OUR CAMP

By Corporal Ralph W. Winterton
222nd Field Artillery Battalion

THE 222nd Field Artillery Battalion is the outgrowth of the Nauvoo Legion, organized February 3, 1841, as authorized by the Illinois legislature (of which Abraham Lincoln was a member). With the passing of time, this organization grew and at a later period was reorganized into a different command, and in the year 1845, the Nauvoo Legion ceased to exist as such. President James K. Polk one year later requested from President Brigham Young a battalion of men to aid the federal government in the war then being waged. Four hundred young and elderly Mormon men were mustered in to service at Council Bluffs, July 16, 1846, constituting the Mormon Battalion, the majority of which came from the Nauvoo Legion. The Mormon Battalion, small in number but big in heart and very proud that they might aid their country in a cause they believed in and desired to defend, marched from Fort Leavenworth, Kansas, to San Diego, California, a distance of approximately two thousand miles, and were mustered out at Los Angeles, July 16, 1847. The Nauvoo Legion Militia of Utah was the successor of the Mormon Battalion. Then the 222nd Field Artillery Battalion followed.

On March 3, 1941, a group of young Mormon men were again inducted into federal service, this time to serve and to obey as before—men with a heritage as rich as new tilled soil—from farms in Utah's southlands, from colleges and from every walk of life, came the Mormon youth to the call of the colors. The 222nd Field Artillery Battalion is very proud to wear as its crest, in memory, in honor, the crest "A Mormon Battalion Soldier."

Life is dangerous; war is dangerous; but in living our army lives there is a greater danger, a deadlier foe—Satan. Our aim is to black him out and to leave a clear path so others may follow.

Since induction we have been fortunate in being able to meet together many times in worship. At Camp San Luis Obispo, California, we held many services that will never be forgotten. Prominent Church speakers inspired us with stirring messages, urging us to continue with our labors and they would never be in vain. The missionary organization that we formed is functioning and availing us of many opportunities with the able assistance of our Chaplain, Lt. George Wooley. We continue to worship regularly in a true Latter-day Saint spirit. We all have the spirit of the gospel and working together find much joy in our weekly worship.

Like missionaries of old we have our tasks to perform, and by doing them we

(Concluded on page 394)

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No. 1

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1 Open a tin of Heinz Strained Foods—and a tin of any other brand...You'll notice instantly the delightfully fresh, *natural* color of Heinz food! That's because fine-flavored, highest-grade fruits and vegetables are rushed to our kitchens at the very peak of perfect ripeness and scientifically cooked within hours of harvesting.



2 Note also the creamy, full-bodied texture of Heinz Strained Foods! We carefully, painstakingly strain these select fruits, vegetables, meats and cereals to an easily digested, satin-smooth consistency. And for lots of extra flavor and nutritive value, the savory, nutritious juices collected in cooking are added in the straining process.



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FOR BABY



EXCAVATIONS IN MEXICO CITY

By Charles E. Dibble

Roosevelt Fellow,
Institute of International Education

THE Aztec capital, Tenochtitlan (present day Mexico City), was situated on an island in Lake Texcoco. At the time of the Conquest the inhabitants of this island city communicated with the mainland in canoes or by means of three causeways.

As the native Indians were converted to Christianity, their stone idols were tumbled from their lofty pyramids; their temples were razed and burned. To erase from view forever the symbols of their cult, the images of their gods were defaced, thrown into the lake or buried, and then, as though to seal them for all time, colonial buildings were erected over the ruins.



THE FOUNDATIONS OF THE TEMPLE HUITZILPOCHTLI (AZTEC WAR GOD). IN THE BACKGROUND IS A COLONIAL BUILDING ON THE DEBRIS OF AZTEC PALACES AND TEMPLES.

Excavations to erect new buildings around the Central Plaza of Mexico City prove to be veritable archaeological expeditions. Monoliths, buried over four centuries ago, reappear; some of them are badly marred, yet still others preserve remains of the original colors. Recently a stone monument of the goddess Coatlicue (serpent goddess) was recovered. Still more recently a representation of the Feathered Serpent (Quetzalcoatl) was found in the excavated debris. The majority of these remains once decorated the main ceremonial center of Tenochtitlan.

As foundations for new buildings are made, additional remains are certain to appear as evidence of the might and splendor of Tenochtitlan.

BRIGHAM YOUNG

By NEAL McGINTY



A chisled rock beside a mountain trail,
A golden image upon the highest sill,
And on the lake a white home coming sail—
These hold fond memories of him still.

Great cities stand near trails he trod
Forgetting not in din and greed
It was he who won so fair a place for God;
His faith the Indian from darkness freed.

A thousand vales where sego lilies flame,
A thousand clouded peaks white capped with snow
Still love to speak the gallant leader's name
Who came to Utah's Valley—long ago.

We later ones that destiny has thrust
Where he with dauntless tread was first to fare
Hold high his ideals from the dust
And light anew the bright lights glowing there.

The "Era" is indebted to Isaac Morris of Ogden for this picture, believed to be one of the earliest taken of Brigham Young. It was given to Brother Morris by his landlady when he was on a mission in Wales. She said that Brigham Young had given it to her personally while he was on his mission to England. Since President Young performed only one mission to England, in 1840-41, his age at the time this picture was taken could not have been more than forty, although it is possible that the picture was taken earlier than that date.



"Look ... Fels-Naptha!"

Why, of course! What *could* that creamy cloud be—but a blob of rich Fels-Naptha suds ... floating in a big blue bowl? What *could* be so wonderfully white ... except linens washed with Fels-Naptha Soap?

You'll see Nature turn skywriter many times this Summer. Painting this almost-perfect picture of what it's like to wash the Fels-Naptha way.

Almost-perfect ... because no picture can show how Fels-Naptha's *two* cleaners, gentle naptha and richer, *golden* soap, work together in *cool* water, to make your washing easier and quicker.

Lots of women turn to Fels-Naptha Soap in Summer. Why don't you?

Golden bar or Golden chips—

Fels-Naptha
banishes "Tattle-Tale Gray"



TOWARD BETTER FARMING

By Moroni A. Marchant

The author has been employed as a soil technologist by the U. S. D. A. to aid in establishing better agricultural practices in Alabama, Mississippi, Wisconsin, and Missouri.

THE limiting factor of crop production on the average farm in Summit County, Utah, is water. Our problem is similar to a carpenter's having a very limited supply of nails, but plenty of lumber with which to build a house.

Our soils are comparatively fertile, for the most part, having been farmed less than a hundred years. Thus, like the carpenter trying to build a house with a few nails, we have to build a crop with a limited supply of water. If we can carry on adequate rotations and soil-conserving practices which increase the water-holding capacity of our soil, it is the same as getting more water; for, we can then make two irrigations take the place of three.

Water at \$50.00 per acre-foot is the most expensive item on any farm. We know that because it is cash out of our pockets. What we don't see is that we increase our need for water when we allow the soil to lose its innate, water-holding capacity by not putting back on the land the barnyard manure which is allowed to accumulate.

The ability of a soil to retain its water-holding capacity and even to increase it depends in part on the amount of organic matter or humus in the soil. This material has a sponge-like quality in holding the water for the plant over a longer period of time; and also, and this is important, it forms a protective mulch which reduces evaporation from the lower strata of the soil, in this way reducing the number of irrigations necessary to produce a crop of alfalfa or small grains. The sponge-like conditions common in protected forests, where there is a large amount of leaf litter and always cool and moist underneath, is due to the water-holding capacity of the decayed material or humus. We cannot equal this under cultivation, but we can, by generous application of manure, increase and prolong the effectiveness of each irrigation.

Any farmer who scrapes his manure into the creek to get rid of it, or allows it to dry up and blow away is headed toward smaller income and more expense, even though he tries to compensate for it by purchasing commercial fertilizer.

This is not offered as a cure-all for all fertility-production problems, but is a basic and important step in the fight for a better farm living.

The Editor's Page

Tribute to My Predecessor

By PRESIDENT HEBER J. GRANT

(Note: At the request of President Grant we reprint here the remarks which President Grant spoke at the graveside of President Joseph F. Smith, November 22, 1918—a tribute, said President Grant in quoted words, to "the kind of man I'd like to be.")

I REGRET more than I can possibly tell that we could not have held these services in the large Tabernacle, where thousands of people would have had the privilege of paying their respect and showing their love for our departed leader.

I endorse with all my heart every word that has been uttered here by the lifelong friend of President Joseph F. Smith, Bishop Charles W. Nibley. There is no place in the world where men become so attached to each other as they do in the missionary field, where they are laboring without money and without price to carry the gospel of life and salvation to those who know not the truth; and it was during their labors as missionaries in the European Mission that a friendship was formed between President Smith and Bishop Nibley that has been as lasting and as strong, I believe, as the friendship between any two men in all the Church.

I have never been able to express my feelings upon any subject as well as somebody else has expressed them. Perhaps there was no woman not a member of President Smith's family that he admired and loved more or respected more or felt was more of a prophetess than the late Eliza R. Snow-Smith. She has written a very beautiful hymn, and every word of it I feel applies to our beloved President:

Thou dost not weep to weep alone;
The broad bereavement seems to fall
Unheeded and unfelt by none;
He was beloved, beloved by all.

But lo! what joy salutes our grief!
Bright rainbows crown the tearful gloom,
Hope, hope eternal brings relief;
Faith sounds a triumph o'er the tomb.

It soothes our sorrow; says to thee,
The Lord in chastening comes to bless;
God is thy God, and He will be
A Father to the fatherless.

'Tis well with the departed one;
His heaven-lit lamp was shining bright.
And when his mortal day went down,
His spirit fled where reigns no night.

'Tis meet to die as he has died,
He smiled amid death's conquered gloom,
While angels waited by his side,
To bear a kindred spirit home.

Vain are the trophies wealth can give!
His memory needs no sculptor's art;
He left a name—his virtues live—
Graved on the tablets of the heart.

I will also read the following poem by Edgar A. Guest:

Men are of two kinds, and he
Was of the kind I'd like to be.
Some preach their virtues, and a few
Express their lives by what they do.
That sort was he. No flowery phrase
Or glibly spoken words of praise
Won friends for him. He wasn't cheap
Or shallow, but his course ran deep,
And it was pure. You know the kind,
Not many in a life you find,
Whose deeds outrun their words so far
That more than what they seem they are.

There are three kinds of lies as well:
The kind you live, the ones you tell,
Back through his years from age to youth
He never acted one untruth.
Out in the open light he fought
And didn't care what others thought,
Nor what they said about his fight
If he believed that he was right.
The only deeds he ever hid
Were acts of kindness that he did.

What speech he had was plain and blunt;
His was an unattractive front.
Yet children loved him; babe and boy
Played with the strength he could employ.
Without one fear, and they are fleet
To sense injustice and deceit.
No back door gossip linked his name
With any shady tale of shame.
He did not have to compromise
With evil-doers, shrewd and wise,
And let them ply their vicious trade
Because of some past escapade.

Men are of two kinds, and he
Was of the kind I'd like to be.
No door at which he ever knocked
Against his manly form was locked.
If ever man on earth was free
And independent, it was he.
No broken pledge lost him respect;
He met all men with head erect,
And when he passed I think there went
A soul to yonder firmament
So white, so splendid, and so fine
It came almost to God's design.

If the author had known President Joseph F. Smith, he could not have written anything that would apply more perfectly to him. He was in very deed a man, in all the walks of life. I became intimately associated with him before I reached my majority, and for thirty-six years I have been associated with him in the councils of this Church, first when he was a counselor in the First Presidency, and later when he was President of the Church. During all these years I have never known of anything in his life in either word or act, that was not worthy of a real man; I could say in all sincerity: "He was the kind of man I'd like to be." Standing here by his grave, I desire more than lan-

(Concluded on page 411)

The DUNCAN FLOOD . . .

By SPENCER KIMBALL

President of Mt. Graham Stake

ALL day long while the Saints were in conference at Safford it continued to rain, and pour and run. Members of the Church from far and near kept shifting their glances from the conference speaker to the window and wondering if and when it would stop and if and how they could get to their homes in all parts of the Mt. Graham Stake. By the time that stake conference was dismissed in the late afternoon, the heavens had largely emptied themselves and the torrential cloudburst had become a drizzle. Many of the people were marooned at places where highways were inundated. Fears grew as we realized that every gully, wash, and arroyo was simultaneously carrying ever-increasing rivulets to the common channels of the Gila River, draining the huge watershed in eastern Arizona and western New Mexico.

Monday morning brought reports that the Gila River was rising; that new freshets were above, crowding down through the narrows. A member of the high council who had property near the state line far up the river above Duncan, Arizona, rushed to a phone to warn the people of the town of Duncan. To one of the merchants, he excitedly urged:

"The river is rising and is sure to run through the business section of Duncan. Better get your merchandise high. Get everybody above the tracks. The crest will reach Duncan in an hour."

Warnings came from many sources, but the cry of "Wolf, Wolf" had been heard many times and the river had risen to the railroad tracks before but never over into the town, so why worry? School was dismissed early and busses moved quickly out of town and to higher ground.

The fast rising water was now running over the approach to the bridge. The depot was in water; the tracks no longer high; a new river coming down the main street ever deeper and swifter. The "Wolf" had come and the thousand inhabitants of Duncan, Arizona, were serious enough about it now.

"Get the people out" came the



SCENE OF FLOOD AT DUNCAN. ORIGINAL CHANNEL OF RIVER IN BIG BEND CIRCLED BY TREES. Photos by Spencer Kimball

. . . THE SAME DAY WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP, AND THE WINDOWS OF HEAVEN WERE OPENED. AND THE RAIN WAS UPON THE EARTH. . . (Gen. 7:11-12)

cry. "Leave the cars and personal things and get the people out." Men and boys pushed again and again through the swirling torrent, now waist deep, holding hands to protect each other, to home after home leading and helping to high ground the women and children.

One sixteen-year old Aaronic Priesthood member and Eagle Scout helped eight across the deep water and carried the last, a young lady, when she lost her footing and slipped screaming into the stream.

President J. Vernon McGrath assisted others in pushing to high ground their personal belongings. He found a woman in a tree and helped carry her to safety. Her husband, ill in bed, they carried to a car which several men floated to high ground. A hastily built raft made by placing boards across two wash tubs made a vessel and on it was a woman recently confined who, with her baby, was taken to safety. She had been helped down from the lean-to roof of her home to which she had climbed with the two week old infant.

WATER was now in all the public and business buildings. The telephone girl remained at her post, warning and notifying the outside world of the plight of the town. Higher and higher the water came up the stool till she was sitting in

water. Friendly arms carried her, also, to safety.

Darkness came on and found the populace all out of their homes but hungry, sleepy, and wet and without changes of clothing. The telephone girl had done her duty well and adjoining towns began to learn of the disaster. Local truckmen brought food, tons being supplied by brethren in the produce business; blankets came from the Soil Conservation Service at Safford, drinking water in a tank from Lordsburg. The high school plant became a dormitory and cafeteria, and people were put to bed as well as it could be done on the floors and the few cots that were available. Many were taken to the homes higher up and into the Franklin Ward which was high above the tide. But all did not sleep. Local men organized themselves and kept watch lest the wild invader push them up the hillside farther and bring yet worse destruction.

The hectic night seemed an eternity but finally came the dawn and revealed a sickening sight. With no sign of retreat the river continued mercilessly to damage everything in its path.

The news of the catastrophe was being broadcast by our Safford radio station as I arose that Tuesday morning. Though I placed a call for President McGrath, my counselor, at once, it was more than an hour be-

"Thy neighbor as thyself"

The Story of the Gila River Rampage, and the Church Welfare Program at Work

fore he could be reached. The telephone company had hastily improvised an office in a garage, and a Safford operator was on duty but all lines were out of commission except one line through Lordsburg, New Mexico. When his voice finally came over the wire I could feel his tenseness and concern, and I said I would be right up.

It took only a little while to fill my car with food from the interstate storehouse in Safford and in little over half an hour I had made the forty miles and was nearing Duncan.

What a sight met my gaze! The one high street, running along the hill was blocked off, but when I explained my mission, I was permitted to enter the zone.

I located President McGrath and the bishop. Immediately we got together in council and learned that many of our people had been bedded down for the night in the homes of Latter-day Saints in the Duncan and Franklin wards and that those fortunate ones were providing food and comfort, and that though the L. D. S. people comprised about twenty-five percent of the population in the town of Duncan, there was a much smaller percentage than that eating at the C. C. C. camp on the hill which was now made the official center for meals. We found that government

alphabet groups and Red Cross workers and relief agencies from both Arizona and New Mexico were assembling at the high school, each hoping to lend a helping hand. We moved about among the people trying to cheer them up and ascertain their needs. The bishop and his workers with President McGrath had been looking after their flock well. All morning, government and private airplanes had been droning overhead taking pictures of the flood. More food came and additional supplies.

It took some time to get a telephone line to Safford around through Lordsburg but finally I heard a familiar Safford operator's voice and relayed through her the following telegram to Salt Lake City:



HOUSES WERE FLOODED; FURNITURE COVERED WITH OILY MUD.

Sept. 30, 1941

President Heber J. Grant and Counselors
47 East South Temple St.
Salt Lake City, Utah

Major flood disaster Duncan. Many of



FENCES WERE BURIED OR
WASHED AWAY.

ADOBE BUILDINGS "MELTED" IN THE
FAST MOVING CURRENT.



our people homeless temporarily—few permanently. Almost total loss of crops, extensive damage to farm lands, homes and furnishings. We are handling matter and will advise you further later.

Spencer Kimball,
Pres. Mt. Graham Stake

and later the same day received the reply:

Salt Lake City, Utah
Sept. 30, 1941

President Spencer Kimball:

Express our deep sympathy to the people of Duncan. We have referred your telegram to Elder Harold B. Lee who will get in touch with you to see what you need and if the Welfare can supply it.

First Presidency

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The Duncan Flood

(Continued from page 365)

"..THE WATERS WERE ABATED.."
(Gen. 8:11)

AFTER we accounted for our people of the Duncan and Franklin wards, and learned that none were lost, our next question was the people of the Virden Ward, across the New Mexico line some eight miles up the river. Many families had been separated without communication. The Virden bridge was washed out, the Duncan bridge cut off by deep streams across the approach. The telephone wires were down, and no word had passed across the river.

By this time the stream down the main street was only to the running boards and my car could get through. We found the bishop at the light plant feverishly working to try to restore light and power. His wife accompanied us in the restricted zone and came back to the car bravely trying to hold back the tears after her first sight of her home and its contents. We next drove by the depot toward the bridge but were stopped by the officers who said the car could not pass. It was still too dangerous. We might cross on foot if we liked. Word of the serious illness of his mother had been sent to one of the Virden brethren who had been marooned in Duncan. He had not heard of the plight of his family, nor had they heard of him. We took a chance. The water was swift and treacherous. Two frame dwellings had been washed from their moorings and were criss-cross in the middle of the road, having broken the power lines in their floundering. It was difficult to keep our footing, but we finally reached the high floor of the bridge and were rushed by one of the brethren up to



FLOOD DAMAGE TO CULTIVATED LAND.

Virden to administer to the desperately sick woman.

Though there had been the reported drowning of two children, they were subsequently found and we were relieved to learn that there had been no loss of human life, but what a sickening sight! Farm land everywhere was under water, much of it under cutting, gouging currents. Cotton was submerged, hegari laid flat, and alfalfa made a carpet for the stream to speed on. It gave protection to some of the rich soil. High corn almost ready for harvest fought valiantly against the power of the stream but ultimately must bend to the will of the greater force.

Every acre of one large farm was a new river except the home and farm buildings on a little hill. The owner's hogs had gone down the stream, his land was gutted, his crops were gone, his machinery damaged, but he and his brave wife were still smiling and thankful that their children were safe.

Another brother told us his fences were washed away, much of his

crops gone and sand and gravel piled high on other acres, but if he could have a little more time before his recently called missionary was to leave he could "get by."

Another family had their house "high on a windy hill" and were safe, but so much could not be said for their crops. The onions had just been dug and sacked and his alfalfa was ready to haul when the storm clouds gathered. Thinking that the rain would not damage the onions so much as the hay, he spent the day before the storm bringing in the feed for his stock. Then the rain came and it was too late to get the onions out. A thousand sacks, standing in rows through the field became easy prey for the ever-widening river. Onions were found miles away, in the forks of trees, by the hotel, back in the cotton fields. And there was an excellent war price for those onions had another day of grace been given him for the harvest.

As we went up the valley, the story of devastation was repeated again and again with variations. The Virden brethren, keenly interested in each other, led by their quorum officers and the bishop had hurried down to the river as soon as they learned the seriousness of the situation.

The story was printed in *The Pathfinder* at Washington, D. C., of a woman who climbed up a tree out of reach of the water, clinging there for twelve hours. She "had obnoxious company—two rattlesnakes that insisted on sharing the tree with her."

WE found all were safe. The few in Virden who were made homeless were well taken care of by the ward members. Though we knew that the farmers' loss would be the greater in

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DRYING SILT. THESE CRACKS ARE FIFTEEN INCHES DEEP.



CAFFEINE

in Cola Drinks

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

(Reprinted from the November 1939 issue of The Improvement Era)

IS THERE caffeine in cola drinks? Many of our readers have asked this question. Therefore, this reply is made.

In recent years, upwards of seventy brands of cola drinks have appeared on the American market. An almost unparalleled advertising campaign has urged the use of these drinks upon the public.

These beverages invariably exert a stimulating effect upon the body and leave a desire for more. They are habit forming. This has made observers of the Word of Wisdom question the propriety of using cola drinks.

Nearly all the cola drinks on the market have been analyzed by public and private agencies. Moreover, the manufacturers have been willing, in the main, to declare the composition of their cola products. There need be, therefore, no secrecy about the nature of most of the ingredients of cola beverages.

All authorities agree that cola drinks are solutions of sugar—about one ounce of sugar in a six ounce bottle of the drink. To this solution is added a mixture, of secret formula, for coloring and flavoring—caramel being usually the coloring substance, and phosphoric, tannic, or some other acid frequently used among the flavoring substances. Then, there is added a quantity of the drug, caffeine, the active substance in coffee and tea. Finally, the mixture is carbonated.

These drinks appear on the market in two forms: in bottles, or as syrups mixed with carbonated water at the soda-fountain counter.

A six or eight ounce bottle of a cola drink, according to the analyses at hand, most of them very recent, contains ordinarily from one-fourth to one-third (sometimes more) as much caffeine as is found in a cup of home-brewed coffee. At the soda water fountain, the strength of the mixture depends on the quantity of syrup added to the glass of water.

It is held by several authorities that pure caffeine, as used in cola drinks, is more active, unit for unit, than that occurring naturally in the coffee bean. This is because, in the bean, caffeine is held in association with other substances, thus lessening its physiological effect. Therefore, while bottled cola drinks, judged by their caffeine content, may be looked upon as weak coffee, they are probably of equal physiological potency with the usual coffee brew.

Cola drinks contain the drug, caffeine. For that reason, every argument used against coffee and tea, and some other arguments, may be used against cola drinks, and all other beverages containing caffeine, even in small amounts. They are determined habit formers, and may lead to the coffee and tea habit. They injure human health.

Caffeine is a drug, an alkaloid, related to some of the most violent poisons. In fact, an excessive dose

of caffeine would cause death. When caffeine enters the human body it produces at first a feeling of stimulation, followed by a period of depression, relief from which is sought by the use of more caffeine. It is therefore habit forming. The power of the will is weakened. It deceives the user into the belief that he is better off, when in fact he is laying the foundation for an increasingly worse condition. The constant taking of even small doses of a poisonous drug has cumulative effects, and leads eventually to disease.

Caffeine acts directly upon the brain. Drowsiness is banished. Impressions come more rapidly, so that connected thought becomes more difficult. Insomnia, irritability, loss of memory, high blood-pressure, headaches, and other nervous disorders usually follow the extended use of caffeine drinks. The heart, the muscles, and the circulatory system are likewise affected unfavorably by caffeine. The irritation or injurious stimulation of the kidneys is a major evil of caffeine. Injury to eyes, ears, and the various glands from the caffeine habit has been reported. Indigestion and loss of appetite are often found among drinkers of caffeine beverages. Caffeine poisoning is a malady of frequent occurrence.

It is conceded by all informed and right-minded people, that while caffeine is injurious at any period of life, it is especially dangerous when used by young people. The unscrupulous attempts of some manufacturers of cola drinks to include such beverages in school lunches and for Boy Scout outings, should receive public condemnation. Likewise, to keep such drinks in the home, within reach of children, is a dangerous practice. Certainly, they should not be used in ward, stake, or other Church socials.

It would be well if, by law if necessary, the composition of cola drinks, especially the caffeine content, were shown on the bottle or other containers. Such law exists in some states. Since the sale of coffee and tea is not prohibited, naturally the sale of cola drinks is not illegal, therefore the approval of the U. S. government bureaus or other pure food agencies merely means that the beverages do not contain excessive quantities of caffeine.

The following cola drinks are specifically mentioned by the sources below listed, as containing caffeine: Braser, Bromo-Kola, Shero, Cleo-Cola, Coca-Cola, Dandy Cola, D. C. Cola, Double Cola, Dr. Pepper, LaVida Cola, Lime Cola concentrate, Par-T-Pak Cola, Pepsi-Cola, Royal Crown (R-C) Cola, Western Cola, Wynola.

The above statements are based essentially upon published or private information supplied by the U. S. Department of Agriculture, the Utah State Board of Agriculture, the State Agricultural Experiment Station of Alabama and Connecticut, the State Chemical Laboratories of North Dakota and South Dakota, the State Department of Health of Kentucky, the American Medical Association, *The Consumers' Digest*, the *Consumers' Research*, and *Fortune*.

Further information on the subject may be obtained from the agencies mentioned above, your state Board of Health, your physician and from almost any magazine or book dealing with the subject.

WESTWARD AMERICA

The story of a book and of a movement dedicated to preserve the history of a nation

BY CHARLOTTE KNIGHT



HOWARD R. DRIGGS, WILLIAM L. CARD, PRESIDENT OF THE UTAH CLUB OF NEW YORK, AND 99-YEAR-OLD WILLIAM HENRY JACKSON, ARTIST, ATTEND FUNCTION AT WHICH DR. DRIGGS RECEIVES THE ACHIEVEMENT AWARD OF THE UTAH CLUB OF NEW YORK, "FOR DISTINGUISHED SERVICE TO UTAH AND THE WEST."

WHEN the directors of the newly-formed American Pioneer Trails Association requested Dr. Howard R. Driggs to serve as president, they knew they were choosing a man who was notably qualified to accept this eminent position, for his entire life had qualified him for this office.

The story of this movement, and *Westward America*, the book that has come out of it, goes back about fifteen years ago. Among the picturesque personages from whom Dr. Driggs drew much story material was that grand old character, Ezra Meeker, himself a veteran of many pioneer treks on the western plains and who was intent upon dramatizing and saving the old Oregon trail. With him, Dr. Driggs wrote *Ox-Team Days on the Oregon Trail*, and through the publisher met

George D. Pratt, who not only wanted to help save the American epic but was willing to give Mr. Meeker the backing he needed. Out of his efforts came The Oregon Trail Memorial Association with Ezra Meeker as president, and among its charter members two Utahns—Dr. Driggs and Dr. George W. Middleton. Later, upon Meeker's death at the age of ninety-eight, members of the board persuaded Howard R. Driggs to accept the presidency.

Under the sponsorship of this association, enthusiastic leaders in several Western states formed local units to campaign for the preservation of the historic resources of their particular states. In Utah, the Utah

Pioneer Trails Association was founded in 1930 with George Albert Smith as president and John D. Giles, executive secretary. At once they began to make things hum. They enlisted active support of scores of communities in the state; celebrations were held, memorial pageants staged; and more than one hundred enduring monuments were erected at famed "story spots" in Utah and other states. The movement was taken up and carried forward by other states over which historic trails run, with the result that probably five hundred such monuments have been dedicated along the Oregon, the Mormon, the California, the Pony Express and other highways of the old West. Several national, and many state historical parks have also been established.

The first great impetus to give nationwide recognition to the pioneer movement came in 1930 when, through the request of the Oregon Trail Memorial Association, President Herbert Hoover proclaimed that year as a Covered Wagon Centennial. That particular year had double significance: it was on April 10, 1830, that a wagon train left frontier St. Louis for a rendezvous in the Rockies, blazing a wagon trail right to the edge of old Oregon; also 1930 celebrated the hundredth anniversary of Ezra Meeker's birth. So on that important modern-day occasion, April 10, 1930, in that same city of St. Louis, another wagon train, manned by buckskin-clad mountaineers, reenacted with stirring pageantry that great event of a century before—only this time there were thousands of cheering people lined along the streets of a now bustling metropolis.

THE central celebration was held at Independence Rock, the famed Wyoming landmark on a trunkline of pioneer trails. The Utah delegation for this occasion, headed by George Albert Smith, included President Heber J. Grant, John D. Giles, B. H. Roberts, Ruth May Fox, Andrew Jensen, George Q. Morris, Oscar A. Kirkham, Nephi L. Morris, Walter M. Stookey, George W.

REPRODUCTION OF ONE
OF WILLIAM HENRY
JACKSON'S NUMEROUS
WESTERN PAINTINGS.



Middleton, Joseph Wirthlin, and Alma Clayton. Boy Scout troops from all over the country participated in the event, and more than ten thousand Americans from East and West joined in the ceremonies. On Independence Day the massive Rock was formally dedicated as nature's monument "to the pioneers that won and held our West."

That year was a memorable one. Throughout the entire country it is estimated that between two and three million persons took part in these state and national pioneer celebrations. The Spanish trail, the Overland Stage trail, the route of the Pony Express, the Old Wilderness Road, Cumberland Gap, the Mohawk, Lewis and Clark, Lackawanna, and many other trails—all took on new meaning for a populace that was beginning to understand the richness of its heritage. Neglected diaries, faded letters, rare books and

maps, precious documents were suddenly brought to life; many historic buildings became libraries and museums and were thus preserved from the ravages of modern building enterprise; school leaders seized their opportunity to enrich their educational program with a wealth of materials at hand.

Soon it became evident that a great national organization was needed to correlate these local and state groups and so, as an outgrowth of the Oregon Trail Memorial Association, the American Pioneer Trails Association was formed and at the request of a Board of Directors which included such national figures as Julius F. Stone, Anne Morgan, Charles Davis, F. W. Lafrentz, and others, Howard R. Driggs agreed

to serve as president. Associated with this new national organization will be a state council from each of the forty-eight states, composed of key professional, business, educational, and political leaders. Each state, supported by the national council, will take care of its part of the many interstate trails which may run beyond its boundaries and will mark these routes with national insignia and plaques to be supplied by the parent organization. Within the state council, there will be formed local units to supervise their particular section of the state. Under the far-sighted leadership of Dr. Driggs, the national association will stimulate, direct, and coordinate the work of these state units, historic societies, civic, educational, and youth groups.

Out of this pioneer movement over a period of years have come many tangible and encouraging results; but of infinitely greater importance, many millions of Americans, by helping to preserve various phases of history close to their own lives, have come to learn something of the meaning of America; they are better able to understand the ideals for which we are fighting at this moment, for they recognize them to be the same ideals that won and saved this nation. We have learned also that liberty is not something that is vouchsafed to us without a struggle, but rather that we have won only the opportunity to continue to fight for it.

SOME OF THE OFFICERS AND MEMBERS OF
THE UTAH TRAILS AND OREGON TRAILS AS-
SOCIATIONS AT THE OLD BRIDGER CABIN,
OGDEN, UTAH.



(Continued on page 403)

Among the rugged rocks of San Juan lurks THAT OTHER SHADOW

By ALBERT R. LYMAN

NO more desperate man than Bill Gabe ever hid among the wild rocks of San Juan County from the reaching hands of outraged law. Loaded with his guns, he was camped somewhere on a broken rim of the Barton Range, resolved with the first sign of anyone on his trail, to cross the San Juan River and vanish in the Navajo reservation and the deserts of Arizona.

The boys understood he was depending for his water-supply on a certain hole west of Lime Creek—a Navajo had seen him there filling his canteen, and they figured that by watching that hole they could surprise and arrest him when he came again. It was extremely hazardous business, the boys knew that, but they recognized that somebody had to do the job, and since it had been wished on them, they planned to avoid danger by moving only under cover of night after they had reached the vicinity of the desperado's desert lair.

From the summit of Lime Ridge they scanned the broken country through their binoculars and discovered no sign of life, so they decided to ride on across the creek and wait for the shadows of night to cover their further movements.

In the hills on the west side, as they passed a low rim, a voice like the bark of a savage dog broke sharply into the stillness, and they looked up quickly right into the muzzle of a big gun. Behind the gun was a mop of whiskers, two wicked slits of eyes, and a threatening scowl.

"Go right back the way you came," rasped the bearded one, the ugly element of challenge and exultation seeming to come from between his clenched teeth, "Nobody's goin' to take me where I don't want to go—anybody 'at tries it'll get his head blown off. If you've got a lick of sense you'll take my word an' not require any proof."

The boys—the sheriff and his deputy, boys in their middle twenties, and both recently returned from missions in the East—looked from the big gun to each other and made it very apparent they were not contemplating any immediate action.

The sheriff, a man of cool nerve



"NOBODY'S GOIN' TO TAKE ME
WHERE I DON'T WANT TO GO—
ANYBODY 'AT TRIES IT'LL GET HIS
HEAD BLOWED OFF."

and winning appeal, looked calmly at the villain peering over the rocks and studied a way of adjusting his wits to the jar of this surprise. "If you'll come with us," he suggested, calmly, "we'll guarantee that you have a fair trial—you'll get the trouble over with and be free to go where you please."

But the bearded one wanted no fair trial, and no interference from anybody. With the crimes he had on his record he expected nothing but the firing-squad or the rope, if ever he were captured. "Don't be a-tellin' me what to do," he hissed, still keeping the murderous old 45-90 in position for instant action. "Just shut up and go back—begin any kind of trick, and I'll shoot you like two dogs."

There was but one safe and sane course to take, and wisdom impelled

the boys to venture no needless risk. Without a word they turned and rode away, not venturing to advertise their mistrust of the slit-eyes by any glance behind. But the man in the rocks advertised his mistrust of them by shattering the desert silence in a loud yell as they rode away, "If you fellers try any smart game I'll get both of you sure as you're alive."

THEY said nothing till well out of hearing, and glanced back only when about to disappear over a ridge. They detected no moving thing behind them, and since the sun slanted on them from low in the western sky, they paused to deliberate.

"Yes, sir," repeated the sheriff, "he's a mighty bad *hombre*, but that's no reason I should fold up my responsibility and forget the people looking to me to do this job. I'd hate to kill any man, even that old murderer, but I can think of a lot of things the country needs worse than it needs him."

"Quite a descent from missionary work to this kind of business," and the deputy shook his head disparagingly.

"Now that old bird knows we're after him," declared the sheriff, with the tone of a forthcoming conclusion, "he'll head right off for Arizona—he'll be crossing the bridge between now and morning."

"It'll be easy to stop 'im," volunteered the deputy, "we can hide there in the side of that bridge and have 'im like a rat in a trap—and what if he refuses to surrender?"

"If he refuses, it's him for it," then after a pause the sheriff added, "him or us."

The other studied it with a frown. "I guess you're right; as you say you've been given the warrant of arrest and the order to bring 'im in, and people are hanging on you the assurance of their safety. But what about a lunch? We may be there a long time—we'll have to do some walking—we can't take our horses there."

"We'll go down and eat supper at The Hat, and put our ponies in that old stable."

(Continued on page 388)

The "BOGUS" BRIGHAM STORY

THE quick-wittedness and sagacity of President Brigham Young are probably nowhere better shown than in the following engaging incident in his own experience, which was related by him in a public address in Logan, Utah, Sunday, July 23, 1871, and recorded in the *Journal of Discourses*, Vol. 14:218-9, from which it is here copied verbatim. Who knows but what this was a providential action which saved Brigham from being carried away to Carthage to meet a fate similar to that which befell the Prophet Joseph and his brother, Hyrum.

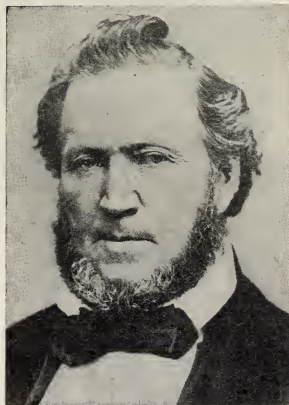
—Heber Q. Hale.

I DO not profess to be much of a joker, but I do think this to be one of the best jokes ever perpetrated. By the time we were at work in the Nauvoo Temple, officiating in the ordinances, the mob had learned that Mormonism was not dead, as they had supposed. We had completed the walls of the temple, and the attic story from about half way up of the first windows, in about fifteen months. It went up like magic, and we commenced officiating in the ordinances. Then the mob commenced to hunt for other fictions; they had already killed the Prophets Joseph and Hyrum in Carthage jail, while under the pledge of the state for their safety, and now they wanted Brigham, the president of the Twelve Apostles, who were then acting as the Presidency of the Church.

I was in my room in the temple; it was in the southeast corner of the upper story. I learned that a posse was lurking around the temple, and that the United States marshal was waiting for me to come down, whereupon I knelt down and asked my Father in heaven, in the name of Jesus, to guide and protect me that I might live to prove advantageous to the Saints. Just as I arose from my knees and sat down in my chair, there came a rap at my door. I said, "Come in," and Brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room.

Said he, "Brother Young, do you know that a posse and the United States marshal are here?"

I told him I had heard so. On entering the room Brother Grant left the door open. Nothing came into my mind what to do, until looking directly across the hall I saw Brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. Said I to him, "Brother William, the mar-



BRIGHAM YOUNG

shal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick."

I knew that Brother Miller was an excellent man, perfectly reliable and capable of carrying out my project. Said I, "Here, take my cloak"; but it happened to be Brother Heber C. Kimball's; our cloaks were alike in color, fashion, and size. I threw it around his shoulders, and told him to wear my hat and accompany Brother George D. Grant. He did so.

I said to Brother Grant, "George, you step into the carriage and look towards Brother Miller, and say to him, as though you were addressing me, 'Are you ready to ride?' You can do this, and they will suppose Brother Miller to be me, and proceed accordingly," which they did.

Just as Brother Miller was entering the carriage, the marshal stepped up to him, and, placing his hand upon his shoulder, said, "You are my prisoner."

Brother William entered the carriage, and said to the marshal, "I am going to the Mansion House, won't you ride with me?"

They both went to the Mansion House. There were my sons Joseph A., Brigham, Jr., and Brother Heber C. Kimball's boys, and others who were looking on, and all seemed at once to understand and partake of the joke. They followed the carriage to the Mansion House and gathered around Brother Miller, with tears in their eyes, saying, "Father, or President Young, where are you going?" Brother Miller looked at them kindly, but made no reply; and the marshal really thought he had got "Brother Brigham."

Lawyer Edmonds, who was then staying at the Mansion House, appreciating the joke, volunteered to Brother Miller to go to Carthage with him and see him safe through. When they arrived within two or three miles of Carthage, the marshal with his posse stopped. They arose in their carriages, buggies and wagons, and, like a tribe of Indians going into battle, or as if they were a pack of demons, yelling and shouting, they exclaimed, "We've got him! We've got him! We've got him!"

When they reached Carthage the marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bade him come to supper. While there, parties came in, one after the other, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate Mormon, by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham Young was. The landlord, pointing across the table to Brother Miller, said, "That is Mr. Young."

Thatcher replied, "Where? I can't see any one that looks like Brigham." The landlord told him it was that fat, fleshy man eating.

"Oh, h—!" exclaimed Thatcher, "that's not Brigham; that is William Miller, one of my old neighbors."

Upon hearing this, the landlord went, and, tapping the sheriff on the shoulder, took him a few steps to one side, and said, "You have made a mistake, that is not Brigham Young; it is William Miller, of Nauvoo."

The marshal, very much astonished, exclaimed, "Good heavens! and he passed for Brigham."

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CARTHAGE JAIL.

A Physical Description of an Historical Structure

By JOSEPH A. and EUNICE McRAE

THE knowledge that Carthage, Illinois, is an actual place on the map of the United States is known in every civilized land, and because of what happened there June 27, 1844, visitors from every part of the world come to get first hand information concerning the town and the old jail. There are many tales brought from other parts of the country, some of which seem to have some basis in fact, but most are fantastic.

The story of the old jail as it has been unfolded in a day by day reconstruction and research among old-timers has been carefully recorded. The following is an account of the contract for the building, with a description of its various parts:

The contract for the erection of a county jail for Hancock County, was let in July, 1839, to William Metcalf, a local contractor. Associated with him was Samuel Dickinson. They completed the structure early in 1840.

The jail is built of yellow limestone and is two and a half stories high with a gable roof. There were two jail rooms and a jailor's residence. The outside measurements are twenty-eight feet four inches from east to west, and thirty-four feet three inches from north to south. It is located three blocks from the Carthage public square by which stands the present courthouse, the one which was there in 1844 having been torn down to make room for the present one.

The foundation of Carthage jail



CARTHAGE JAIL AS IT LOOKS TODAY



LOOKING UP THE
STAIRWAY
THROUGH THE
FRONT ENTRANCE



THE "CELL"
ROOM

is about four feet deep and, like the walls, is of yellow limestone. This foundation is three feet thick and extends about a foot above the soil line. From there to the top of the first story the wall is two and a half feet thick, thus providing a shelf of six inches to sustain the floor joists for the ground floor. The second story walls are two feet thick, again providing the six-inch shoulder for the joists, and the gable walls are one and a half feet thick for the same reason.

The building faces south and presents the gable end to Walnut Street. There are three rooms and a passageway on the first floor. The two rooms on the east side of the building were living rooms for the jailor; the front room is fifteen by fifteen feet and the dining room twelve by twelve feet. These rooms and the passageway have hewn oak logs for floor joists, spaced about two feet and covered with one and a quarter inch tongued and grooved oak floor of random widths, held down with large cut nails. (Some of the floor nails are twenty-penny.) The other room on this floor was called the "debtor's room," twelve by twelve feet, and perhaps used to confine prisoners for minor offenses. This room contains two barred windows and is entered directly through the passageway running to the front door. This is the room where the Prophet and his



JAILOR'S BEDROOM, SHOWING THE WINDOW THROUGH WHICH THE PROPHET FELL

companions spent the night of June 25, 1844. The floor joists in this room are oak logs placed close together, perhaps to discourage any who might think to escape by the floor route.

There are five other windows on this floor, one in the dining room, three in the living, or front room, and one by the stairway. The windows in the living room are different from any in the house; they each contain fifteen panes of glass, six in the lower sash and nine in the upper. These windows are set in, or the wall cut in, to provide a sort of alcove. The frame work of all are of walnut and the sash of white pine is all handmade. There is a door leading from the dining room through the east wall, one between the dining and living room, one from the living room to the hallway and the front door, all walnut.

Passing from the living room we enter the hallway, which is seven feet wide and contains a three-foot-wide stairway of fourteen steps, protected by a walnut hand rail and balusters. The treads of the stairs are oak and have lasted through the more than a hundred years, up which thousands have passed to view the blood stains on the floor above. Though this stairway has been used for so many years, it is in excellent condition—save for signs of wear on the treads.

Directly at the top of the stairs and to the north, we enter the other prison room called the "cell" room or "dungeon," twelve feet by twenty-four feet six inches. There is one barred window on the west and two ventilators on the north. These ventilators are about a foot up and down and three inches wide. The floor and ceiling joists of this room

are oak logs eight inches thick and placed close together. There are twelve floor joists running the length of the room; the ceiling joists running across the room are twenty-six in number. Doubtless the joists were so placed as to prevent prison escapes.

To the right and east of the stair landing is the jailor's bedroom, sixteen by sixteen feet. This is the room in which the Prophet and his companions spent the night of June 26, 1844. There was one bed that would accommodate two persons, the other members of the party sleeping on the floor. The door through which we enter this room contains two mute bullet marks as a reminder of what happened here the following evening. The floor is oak, and all the windows and door casings are of walnut and oak. The ceiling and floor joists are hewn oak logs, but not as close together as in the prison rooms. There are two windows on the south and one on the east. This east window is the one through which the Prophet was shot to death, and the one through which the shot came that struck John Taylor's watch. A fireplace is on the north, topped by a walnut and oak mantle. From the floor the blood stains still cry against what took place here nearly a hundred years ago.

Turning south at the top of the stairs there is another hallway, and a window giving light to this part of the building. From this hallway is a winding stair, entered through a narrow door. This stairway leads to the attic, where are two small rooms with low arched ceilings, and one must bow the head to pass through them. A window is on the north and one on the south in the gable ends. These rooms were

(Concluded on page 391)



LOOKING INTO THE "DEBTORS' ROOM FROM THE HALLWAY



SHOWING THE FIREPLACE IN THE LIVING ROOM

Poetry

THE RIVER

By Lucaine Clark Fox

SO swift the speed of life
These days,
As hurrying—relentless
As a giant river, once pent-up,
But now in wild, torrential freedom
Cutting deep
The mountain-side.

And I,
Upon the brink,
Am terrified.
The rush and tumult of the roaring waters
As they froth and foam!
Their thunder pounds
Against my ears.
My face is wet with mist,
My hair streaming back from off my face—
Such angry, unleashed forces in this life.

I am afraid—
Until,
I lift my head and see above
A star—
Eternal and unchanging.
Remote and high
It shines—its twinkling light a tiny beacon
in the sky.
The flood roars on,
Engulfing in its mad, swift rush
The weak and helpless things.
But in my heart is
Hope
And I am unafraid.

MY PLEASURES

By Roberta Flake Clayton

THESE are the things I hold divine—
The hand of a comrade held in mine,
The morning hour when all is still
And the wild glad note of the whippoorwill:
The rosy dawn, fresh spring showers,
Tender leaves and opening flowers,
Bright June days, a fragrant rose,
A good book down where a streamlet flows:
Ripening fruit and golden grain;
The mocking bird's joyous sweet refrain:
Autumn's leaves, red, gold, and brown;
Breezes soft to blow them down;
Crisp, frosty nights, with harvest moon;
And then the nightingale's sweet tune;
A gallop in the frosty air,
A loved one near, my joys to share;
The gorgeous rays of the setting sun;
The happy shout of children's fun:
A rousing fire on winter's nights,
Music and song and brilliant lights;
A landscape covered o'er with snow,
The soft blue touch of the twilight glow;
A few choice books, a few good friends,
A party where love and pleasure blends;
To know there is one who always cares
And all my joys and sorrow shares—
These are things I hold divine:
Long may their varied joys be mine.

YOUTH AT ANY AGE

By Nellie F. D. Hanny

SO sensitive, so timid
Yet daring to hope and smile,
We delve into the unexplored
And search out things worth while.

TO A LOVED ONE

By Lucile Jones

I SEEK loveliness: as of cool hills,
And quiet forests,
And the heart-rest and the eye-rest
Of the sea
Spread wide and smooth.

I seek a grace: as of trees,
With warm spring for their strength;
As of a bird
In air.

I seek a solace as of grass;
The kind beauty of old hands;
The freshness of a garden;
The friendliness of people
In a little group.

I seek the radiance of singing fire;
The joy of prayer;
The deep comfort of earth and water and
sun;
The soul of music.
These are you.

MY POSSESSIONS

By Rose Thomas Graham

I LOVE clouds; they are my sky above me;
I love trees, that to my earth belong;
I love water, all my ocean's deepness;
I love birds; they fill my air with song.

I love laughter for my heart's contentment;
I love books; they lift me from the clod;
I love the flag, for it is my country;
I love prayer, through which I climb to God.

HOME GUARD

By Lalia Mitchell Thornton

LOOK to the lock, and be very sure
The blind will let no intruder pass;
But faith is something that will endure
Longer than metal or wood or brass.
Shut out the teaching that does not slay
But pilfers honor and truth away.

Look to the fences and make them tight
And fasten the gate against the foe;
The children rest in your care tonight,
Yours their safety, for weal or woe.
Yours is a heaven-appointed task,
Look to the habits that wear a mask.

AS TREES

By Ida Rees

AS straight and clean as the tall aspen
trunk,
Among so many gnarled and dwarfed and
shrunken—
So would I have my son.

To stately height and poplar trees aspire,
Above the stifled growth of bush and briar—
So would I have my son.

The noble oak's supreme investiture,
Mid storms and stress, has power to endure—
So would I have my son.

As fine-grained as the rare mahogany,
Of sterling worth as hardened ebony—
So would I have my son.

So far away from yonder walnut tree
Its gracious shade is felt—So would I have
Your influence, my son.

WIND JOKES

By Genevieve J. Van Wagenen

THE wind was telling jokes today
As he came down our street.
He whispered in the leafy ears,
Of every tree he'd meet.
He murmured soft to the bridal wreath,
And then she shook with glee,
And with her slender white-gloved hands,
She nudged the tall pine tree.
This stately fellow near her side
 strove to hide his emotion,
Then finding it more work than fun,
He shook his needles—every one.
The weeping willow wept no more,
Too gay was she for this;
With tambourine and shawl she danced,
While the wind stole a kiss.
I never used to like the wind,
It always seemed so sad,
But now I know it's having fun,
I'm really very glad.

FOR SOMEONE AWAY

By Edith Welch Morgan

HERE by the five slim locust trees,
In the little town by the hill,
I wait a hundred years each day
And the next day waiting still.

The hyacinths so misty blue
Grew tired of waiting long and died,
So I have planted hollyhocks
That will wait primly side by side,

Here by the gate in the low white fence
Where I stand waiting, too,
Till across the sunset someone comes,
And my waiting will be through.

PURR

By Alberta Huish Christensen

SOMETIMES our kitty's very still—
A little ball of quiet fur,
But sometimes if you try, you hear
The little clock inside of her.



MESSENGER TO THE CHURCH

By JOHN K. ORTON

Business Manager of the Era

THE STORY OF THE ACHIEVEMENTS OF ANOTHER ERA YEAR WHICH CLOSES WITH MORE THAN SIXTY THOUSAND COPIES BRINGING TOGETHER THE SCATTERED MEMBERS OF A WORLDWIDE CHURCH

AT midnight on April 15 the most successful year in *Era* history closed with more than sixty-thousand subscriptions recorded. Thus with the wholehearted support of *Era* directors throughout the entire Church, the *Era*, in accordance with the oft-expressed desire of President Grant, goes into more Church homes than ever before. We underestimated neither the ability nor the loyalty of the *Era* workers who have made this possible.

On March 27, just before stake and ward *Era* directors throughout the Church were making final account, we received the following statement from the Southern States Mission, "At the end of this campaign we hope to be leading the world." Acting on this objective, the Southern States broke the record that has been unassailed since 1938, a record established by the South Los Angeles Stake which was then known as the Los Angeles Stake. The 1938 record was 1615 subscriptions. The new record established by the Southern States Mission is 2024 subscriptions. Sister Blanche Robbins, the *Era* leader of the Southern States Mission tells us that President William P. Whitaker is converted to the *Era* and convinced of the good that can be accomplished by having this magazine in the home. He has inspired his missionaries with enthusiasm and the determination to carry on until the very finest achievement possible has been made. His objective was that one out of every thirty subscriptions should be from the Southern States Mission. He succeeded in his objective. A new interest has been created in the magazine, and the mission president and all the missionaries under his charge have taken pride in placing the magazine in every possible Latter-day Saint home and in the homes of non-members as well.

Several years ago when the Los Angeles Stake was leading the Church, Leo J. Muir was president of that stake. He was a great booster for the *Era* and under his direction as stake president, Los Angeles Stake carried on an effective campaign with almost faultless precision and direction. Now Brother Muir is president of the Northern States Mission, and with that ability as leader and director he put on a campaign in the Northern States Mission

which deserves the praise and commendation of the entire Church. Northern States led all the missions and stakes in the Church in percentage achievements with a total of 487% based on per capita quota. They also broke the long-standing record of the Los Angeles Stake by turning in 1628 subscriptions and were second only in total number of subscriptions to the Southern States Mission. President Muir had the unique idea of presenting each subscriber with a colored print of President Grant's portrait, the same print which appears as a frontispiece in the book *Gospel Standards*.

South Los Angeles Stake under the direction of the stake presidency with Counselor George Baker in charge carried on the same efficient campaign this year that has characterized their work for the past many years. It was South Los Angeles Stake which first ignored our per capita quotas completely and accepted the slogan "An *Era* In Every Home" as their goal. South Los Angeles led all stakes of the Church, both small and large in percentage of quota and led all stakes as well in the highest

total number of subscriptions with 1459 to its credit. Too much can not be said about the efficient handling of the *Era* campaign in this stake. They do not start to work until a month before the closing date, but before they do start, everything is planned to work with clock-like precision. The most capable men and women in the entire stake are used as directors and leaders in the various wards, and a large group of workers is chosen in each ward in an effort to visit every home to explain the values of the *Era* and the benefits of having the "Voice of the Church" coming to each home in the stake.

Seattle Stake this year led all the smaller stakes of the Church in both total number of subscriptions and percentage of quota and were only exceeded in percentage of quota by the South Los Angeles Stake. Seattle had 385.1% and turned in 801 subscriptions. Seattle is fortunate in having a great leader, L. C. Seal, as their *Era* director. Brother Seal has the ability to inspire his workers with the importance of their calling in making the *Era* available to

(Continued on page 376)



MISSIONS, GROUP "B,"
PERCENTAGE OF
QUOTA

NORTHERN STATES
—President Leo J. Muir;
H. Kenneth Homer, cam-
paign accountant; Phyllis
Gene Jensen, stenographer
and typist; and Fern Nel-
son, campaign manager.



MISSIONS, GROUP "B," TOTAL NUMBER
OF SUBSCRIPTIONS

SOUTHERN STATES MISSION—President
William P. Whitaker; Blanche Robbins, former
Y. W. M. I. A. supervisor; and Arcola Larsen,
present supervisor.



MISSIONS, GROUP "A," PERCENTAGE
OF QUOTA

EASTERN STATES MISSION—President Gus-
tave A. Iverson; Richard A. Sears, "Era" Cam-
paign Manager from Sept. 1941 to Jan. 23,
1942; and Alfred C. Gordon, who carried the
campaign to its close.



MISSIONS, GROUP "A," TOTAL NUMBER
OF SUBSCRIPTIONS

NORTH CENTRAL STATES MISSION—
President George F. Richards; Gordon W. Jen-
sen, Y. W. M. I. A. supervisor, released in
December 1941; John K. Russell, Y. W. M. I. A.
supervisor since December 1941; Marjorie L.
Garff, Y. W. M. I. A. supervisor and "Era"
director, released March 1942; and Doris Outson,
Y. W. M. I. A. supervisor since March 1942.

MESSENGER TO THE CHURCH

(Continued from page 375)
every member of every Latter-day Saint family.

Inglewood Stake placed second among the larger stakes of the Church in percent of quota and fourth place in total number of subscriptions. Brother E. J. Sorenson is the unique personality behind the *Era* campaign in the Inglewood Stake. It is a genuine pleasure to be associated with Brother Sorenson and know him intimately. His enthusiasm and testimony of the *Era* is contagious, and we can understand how

the Inglewood Stake under his direction and leadership is able to place second only to South Los Angeles among the larger stakes of the Church. Brother Sorenson is one of those *Era* directors who begin working in the fall and never stops until midnight of the closing day. This year he secured the services of a large number of very splendid ward *Era* workers, and to them he attributes the success the stake has been able to achieve.

The Juarez Stake of Mexico placed second in Group A with 242.9% of

their quota. Juarez has been a consistent winner of Citations for many years. All those connected with *Era* work in that stake express through their actions a firm belief that the *Era* should be in every Latter-day Saint home. Brother Bryant Clark and Sister Marza Hatch were the *Era* directors in that stake this year, and through them and their capable ward workers they were able to establish this outstanding record.

Eastern States Mission placed first among the smaller missions of the Church with a very remarkable record of 379% of their quota. They also placed first in total subscriptions in this group. Eastern States Mission has performed an excellent missionary service. The work during the year has been directed and supervised by Brothers Ralph W. Otterstrom, Richard A. Seare, and Alfred Cordon, Jr., who have displayed a great deal of outstanding leadership in bringing this mission through to first place. Also, the guiding and directing influence of President Gustave A. Iverson has been felt during the entire year. Such support and cooperation along with the cooperation of the branches throughout the mission has enabled Eastern States to establish this remarkable record.

North Central States Mission, a consistent Citation winner for the past several years, is again to have Citation honors. This year under the supervision of President George F. Richards, Jr., and under the immediate direction of Brothers Gordon Jensen and John K. Russell and Sisters Marjorie L. Garff and Dora Dutton this mission has progressed all through the year until the records revealed that this mission has secured 275.6% of its quota, placing second in percentage of quota and second in total number of subscriptions.

Ogden Stake placed second in total number of subscriptions among the larger stakes of the Church turning in 1177 subscriptions. Lethbridge won second place in total number of subscriptions among the smaller stakes of the Church with a total of 471. The work in the Ogden Stake was directed by Brother Parley Bates, Sister Lula Child, and Melvin Swenson. In view of the fact that Ogden is very near Salt Lake City we have had constant communication with Brother Melvin Swenson and Sister Lula Child, and they always have acknowledged the support and cooperation received from their ward workers and bishops of wards throughout the entire stake. Lethbridge, in spite of difficulties encountered from being situated in a stake outside of the United States and therefore burdened with exchange problems, etc., has carried on and was not satisfied until it was high up on the list of Citation winners. The work in the Lethbridge Stake was directed by Brother Reed C. Ellison and Sister



James Houston,
superintendent of
Y. W. M. I. A.
(no photo available).

GROUP "B," PERCENTAGE OF QUOTA

SOUTH LOS ANGELES STAKE—President John M. Iversen; Reo Ellsworth, superintendent, Y. W. M. I. A.; Verda L. Ord, president of Y. W. M. I. A.; Noble Waite, regional campaign manager; and George A. Baker, regional campaign manager.

INGLEWOOD STAKE—President Alfred E. Rohner; Rulon W. Stevenson, Y. W. M. I. A. superintendent; Eva Casworth, president of Y. W. M. I. A.; E. J. Sorenson, Y. M. M. I. A. "Era" director; and Randall Larsen, assistant "Era" director.

SAN FERNANDO STAKE—President David H. Cannon; David W. Watts, superintendent of Y. W. M. I. A.; Irma Joan Greenwald, Y. W. M. I. A. president; and Earl S. Bench, Y. M. M. I. A. "Era" director.

BIG HORN STAKE—President Thomas B. Croft; James Houston, Y. W. M. I. A. superintendent (no photo available); Bertha W. Baird, Y. W. M. I. A. president; Reed Thomas, Y. W. M. I. A. "Era" director; and Ruby Wilkerson, Y. W. M. I. A. "Era" director.

SNOWFLAKE STAKE—President David A. Butler; Frederick A. Turley, superintendent of Y. W. M. I. A.; Florence I. Denham, Y. W. M. I. A. president; James Flake, Jr., Y. M. M. I. A. "Era" director; and Nellie G. Merrill, Y. W. M. I. A. "Era" director.

MESSENGER TO THE CHURCH

Carolyn Pitcher. All their letters and correspondence with our office have revealed strong testimonies of the work they were doing and a determination not to be satisfied with anything less than a top place among the Citation winners.

AMONG the smaller stakes of the Church, Phoenix Stake placed third in percent of quota, while Long Beach Stake placed third in total number of subscriptions. This year Long Beach had to carry on a campaign without the services of C. Ed Walker who has been stake *Era* director there for many years and has piloted the Long Beach Stake to a place among the Citation winners several times. He was succeeded, however, by a very capable organizer, Ruth B. Lindquist, who carried on and did a remarkably fine job. Phoenix, as you will remember, is a constant winner of Citations, having been a Citation winner each year since this stake was organized, and Brother L. L. Driggs, with the help of his ward workers, maintained the tradition this year.

Union Stake placed fourth in the percent of quota in this same group. Union Stake also has a very consistent record and usually makes the Citation list. Taylor Stake in the same group placed fourth in total number of subscriptions. This is the first time for Taylor Stake to make Citation honors and is the second Canadian stake this year to be given this distinction.

Washington Stake which placed fifth in percent of quota is also a first time winner. San Francisco and Shelley Stakes make up the other names of Citation winners in group A. San Francisco placed sixth in total number of subscriptions and Shelley placed seventh in total number of subscriptions.

In Group B, the larger stakes of the Church, San Fernando Stake under the direction of Brother Earl Bench placed third in percent of quota. Mount Ogden Stake placed third in total number of subscriptions. The work in this stake was directed by Sister Myrtle Blair. Big Horn Stake won fourth in percent of quota, and Blackfoot Stake was a double Citation winner with fifth place in total subscriptions and fifth place in percent of quota. Snowflake Stake placed sixth in percent of quota and Liberty and Highland Stakes (two Salt Lake City stakes) placed sixth and seventh respectively in total subscriptions. The work in the Liberty Stake is under the direction of Brother John C. Duncan while the work of the Highland Stake is directed by Mr. and Mrs. Norman C. Berndt. Each one of these stakes had unusual plans and effective organizations in order to establish such outstanding records. Time and space will not permit the recording of all these plans.

Many more stakes exceeded their per-

capita quotas this year than in any previous year. In fact, one hundred and nine stakes and missions out of a possible one hundred fifty-two exceeded their quotas. The following stakes which did not reach their quotas last year but did so this year are:

Group A: Young, Weiser, Nevada, Cassia, Kanab, Duchesne, Gridley, Bannock, Sevier, Idaho, South Summit, Lehi and Morgan. Group B, larger stakes of the Church, Highland (which incidentally is a Citation winner) Box Elder, Rigby, South Davis, North Da-

vis, Granite, Utah, Burley, Yellowstone, Deseret, Wasatch, Nebo, Blaine, Benson, and Alpine.

The New England Mission was the only mission which reached its quota this year that did not do so last year.

THE *ERA* TO OUR BOYS IN THE SERVICE

*E*RA workers throughout the entire Church were faced with the problem this year of providing *Era* subscriptions for boys in the service camps. (Continued on page 400)



GROUP "B," NUMBER OF SUBSCRIPTIONS

OGDEN STAKE—left to right: President Samuel G. Dye; A. Parley Bates, superintendent of the Y. W. M. I. A.; Lulu P. Child, president of the Y. W. M. I. A.; and Melvin L. Swenson, Y. W. M. I. A. "Era" director.

MT. OGDEN STAKE—left to right: President Earl S. Paul; John Ira Davis, Y. W. M. I. A. superintendent and "Era" director; Myrtle Price, president of Y. W. M. I. A.; and Myrtle C. Blair, Y. W. M. I. A. "Era" director.

BLACKFOOT STAKE—left to right: President Joseph E. Williams; Orson Packman, superintendent of Y. W. M. I. A.; Thelma Christensen, president of Y. W. M. I. A.; J. Melvin Duke, Y. W. M. I. A. "Era" director; and Mary Duke, Y. W. M. I. A. "Era" director.

LIBERTY STAKE—left to right: President J. Percy Goddard; Gordon R. Strong, Y. W. M. I. A. superintendent; Carol Hinchley, Y. W. M. I. A. president; and John C. Duncan, "Era" director.

HIGHLAND STAKE—left to right: President Stanley Richards; Kenneth E. Lake, Y. W. M. I. A. superintendent; Virginia C. Nelson, Y. W. M. I. A. president; Norman G. Berndt, Y. M. I. A. "Era" director; and Grace E. Berndt, Y. W. M. I. A. "Era" director.

Genealogy

THE TEMPLE IN IDAHO

By Fred Schwendman

SOLOMON's greatest achievement was the construction of the temple. In his day our methods of transportation and construction were unknown. Much time and hard labor were required in all that was done.

Today we have new inventions in power and machinery for the moving of materials and speeding up construction at a marvelous rate. This has been well demonstrated in the recent building and completion of the temple at Idaho Falls, which is the greatest event in the history of the Latter-day Saints who reside in Idaho. It is interesting to note that this, the latest temple built, has much in common with that of olden days, with the exception of the time taken for building and the mode of construction.



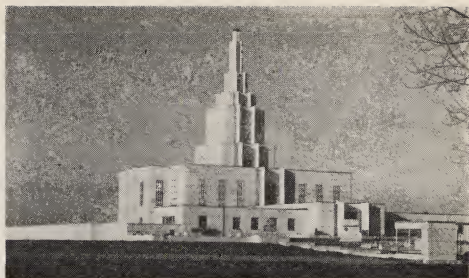
AS GROUNDWORK BEGAN FOR IDAHO FALLS TEMPLE

One feature of this new edifice is its most beautiful and costly room with a ceiling fifty-six feet high, located in the center and which resembles very closely the description of the Holy of Holies in the ancient temple.

The foundation was placed in an eighteen foot excavation during the latter part of 1940, and actual construction work on the magnificent temple in Idaho was begun in March 1941, and by September of the same year it was completed, all but the interior finishing. Now the plastering on the inside is all done, as is most of the laying of tile and marble. The electric wiring, fluorescent lighting throughout, the latest sound system, all plumbing, heating and air conditioning are also fully completed. The baptismal font resting upon twelve oxen of bronze, a work of most exceptional architectural beauty, is installed, and there remains to be done only the decorating of the rooms and the landscaping of the grounds which will be provided with a modern sprinkling system. It is thought that this can all be accomplished by the fall of 1942. Many thousands are looking forward to attending the dedication of this temple as an outstanding experience of their lives.

Due to present conditions in the world, in the scarcity of materials such

FRONT VIEW IDAHO FALLS TEMPLE



as steel, bronze, aluminum, and rubber, it is almost a miracle that these essential items were all secured and in place before it became necessary to conserve them as is now the case. Even a large shipment of choice marble arrived from France just prior to shipping across the ocean becoming unsafe. Mention may also be made that some marble from Italy and Sweden is being used in the finishing of this splendid building. The people in Idaho are very fortunate and appreciative indeed for this great blessing of the temple being so nearly completed.

The cost of the building is considerably over a half million dollars aside from the ground upon which it stands, which was given to the Church by the city of Idaho Falls. The size of the main structure is ninety-five and one-half by one hundred thirty-one and one-half feet. In this are many beautiful rooms, each especially designed and decorated for its specific purpose. Every possible convenience and improvement that could be suggested from past experience and by Church architects, has been used and is included in the arrangement. The center of the structure is a massive tower which measures thirty-seven and one-half by thirty-seven and one-half feet at the base. The annex is thirty-four by one hundred

seventy-four feet and contains the offices of the ones in charge, a reception room, a recorder's office, a matron's room, checking rooms, a very unusual kitchen and dining room, also a laundry, store rooms and vaults for the records. Connecting the two buildings is an assembly room fifty-three by thirty-six feet, which will be beautifully furnished. The annex is one story above the basement, the temple proper three stories, and the tower reaches one hundred forty-three feet from the ground, equalling more than twelve stories high. The entire structure is anchored in a solid bed of lava rock, is fire proof and also earthquake proof. In its erection there have been used thirteen thousand tons of concrete requiring three thousand yards of sand, forty-five hundred yards of gravel and thirty-five thousand sacks of cement, also eight large carloads or two hundred eighty tons of steel for reinforcing.

A very artistic approach will greet the eye at the east front, including a series of three waterfalls rippling from one pond or lagoon into the next. The temple stands somewhat elevated, and as it is faced with a pure white composition granite, it can be seen from all directions at a long distance. The grounds will be surrounded by a wide boulevard, providing ample space for parking and for viewing the scene from every side. When the landscaping is carried out as planned, the entire setting will make a pleasing picture which will attract visitors, and the inspiration of it all will long be remembered and cherished. Adjoining the street and grounds on the west flows a beautiful river upon which boats are plying, making this the second temple built near the banks of a great river. The most inspiring view of the temple is had from the west side of the river which here forms a mirror-like lake. Before a clear sunset with the city to the east and a night hue creeping over the distant mountains as a background, its grandeur, glistening in the sun, cannot be described.

At the boulevard to the east is located a Bureau of Information where Church tracts will be distributed to tourists, as many of them are anxious to learn something about the purpose

(Concluded on page 402)

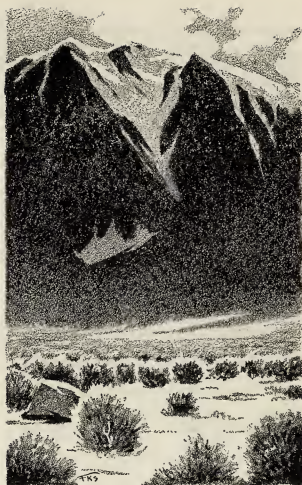
IDAHO FALLS TEMPLE FROM WEST SIDE, ACROSS SNAKE RIVER



And the MOUNTAINS BEYOND

By
MELBA
JENSEN

•
A Young Writer



"Susy, school's out," Miss Leonard said tiredly. Miss Leonard was unutterably weary. She wanted to be alone to think. But Susy still sat at her desk staring fixedly at her. All the other children had gone five minutes ago.

"School is out," repeated Miss Leonard trying to keep the impatience she felt out of her voice. "What are you waiting for?"

"I can't go, Miss Leonard," whimpered Susy. "I'm . . . I'm . . . tied here," she blurted through a gush of tears.

"There, there, dear. It's nothing to cry about," soothed Mary Jane Leonard as she undid Susy's apron strings which were tied firmly by many fancy knots back of the desk. Mary recognized the handiwork of Benjamin B. Barker again. He sat behind Susy. Poor Susy—she was such a sweet child and Miss Leonard had thought this seating arrangement would be ideal, inasmuch as everyone in the classroom knew that quiet, little golden-haired Susy was Ben's "girl." Ben wouldn't tease his girl, she had thought. But, alas, she was wrong again about Ben—she was always wrong about Ben.

"Don't cry, dear. There, you're untied," and Miss Leonard gently administered a kiss on Susy's forehead.

This immediately hushed the crying and made Susy's eyes shine. All the little girls considered these rare demonstrations of affection, which were also bestowed in appreciation of merit, as the triumph of their lives. Her grievances thus thrust aside, with a happy "Thank you, Miss Leonard," Susy primly gathered up her book and lunch basket and left the room—left the schoolhouse in fact, for it consisted of but one room.

"Hello, Dr. Paul," Susy's voice came through the window.

"Hello there, Young-Un," said Paul. "Where is the teacher? In here?"

"Uh-huh."

Then Paul was confronting her.

"And how are you, Miss Leonard, this beautiful day?"

"Just fine, Dr. Dean. I am not pale; my pupils are not dilated; my heart is not a-flutter and I am not going to take any more of your nasty old medicine. I dumped the remainder of it out this morning. That's nonsense, Paul. I'm well."

"Zat Zo? Okay, I guess you are if you say so," chuckled Paul, planting himself on the top of a desk. "Your word is law in the school room." Absently he looked around. "New border," he observed, "beautiful."

Bless him, he noticed even the smallest details about her and her doings. It was comforting, Mary thought . . . gratifying. Then she remembered with dismay what he had come for.

His eyes were intent upon her now, the inevitable question in them. Instead he said:

"How have all the little nuisances minded today? It has been a hard day, hasn't it? I see it by the charming manner in which you purse your lips. Ah, it bodes evil for my suit."

"Foolish." She couldn't keep back the grin Paul Dean never failed to provoke.

"Well, what has Bennie done today?" he asked in mock seriousness.

"Oh, Paul, look—he flipped mud daubs all over the ceiling I worked so

hard on last Saturday. I could have cried when I saw him doing it. I still could howl over it. Just look. All those aches and pains in vain. My neck and arm have been stiff all week. And now," she wailed, "the ceiling is decorated with mud daubs—by Bennie. Oh, it makes one want to give up the struggle."

"Do," suggested Paul, suddenly serious, and he was going to say more. But quickly Mary interrupted:

"I can't control that boy, Paul. He's the only student I have ever had that I couldn't do something with."

She looked at Paul then, and he was looking at her. All the teasing and laughter had gone from his eyes. Breathlessly she hurried on:

"He's mean, Paul. When I opened my lunch basket at noon there was a snake in it. You know how frightened I am of them. I nearly died of horror. He admitted that it was he who did it."

She paused. Paul was gazing out of the window across the sagebrush, alias playground, and seemed to be absorbed in his thoughts. He looked perplexed and unhappy. Yes, and tired. He was probably as tired as she. Amazedly she noticed that his shoulders, his usually strong, straight shoulders, were slouching. The handsome, gay and carefree Dr. Paul Dean, pride of Dawntown, was beginning to look old. The lines about

(Continued on page 392)

On The Book Rack

ADMINISTRATIVE ORGANIZATION OF THE MORMON CHURCH
(G. Homer Durham. Academy of Political Science, New York, 1942. 71 pages.)

THIS pamphlet is a reprint from the March 1942 issue of *Political Science Quarterly*, and ably reviews, primarily for the non-Church member the organization, history, and fundamental structure of the government of the Church of Jesus Christ of Latter-day Saints. Dr. G. Homer Durham of the Utah State Agricultural College has here done a significant thing in placing before a scholarly group of wide influence an accurate picture of the internal operation of the Church, with particular emphasis on the General Authorities.—R. L. E.

THOMAS JEFFERSON, WORLD CITIZEN
(Elbert D. Thomas. Modern Age Books. 280 pages. \$2.75.)

IN the words of the author, the Senior Senator from Utah, "This volume . . . is an interpretation of Jefferson in terms of world-wide needs and of the present world-wide political tendencies." That is, it is more than a biography; it is an attempt to reveal the life philosophy of one of the greatest of Americans; and thereby to shed light on the solution of today's problems. The foundation for such a study is well laid in the first two chapters which discuss Jefferson's view of religion and the nature of man. Then follow applications in the fields of education, agriculture, working democracy, freedom, slavery, and international relations. Everywhere, Jefferson emerges as a practical idealist; as a fierce lover of liberty who sought the best ways in his day and world to achieve freedom for all, especially for the common man. He was a world citizen who viewed the world as a unit, filled with men and women of similar natures, entitled equally to pursue happiness, unhindered, but without the right of hindering others from the same free pursuit.

The book makes good and inspirational reading.

There are six interesting and useful appendices, a good bibliography, and a number of valuable notes.

The book is really a memorial to Thomas Jefferson upon the one hundred ninety-ninth anniversary of his birth, April 13, 1942. The publication date was intended to synchronize with the dedication of the Jefferson Memorial in Washington, which unfortunately, because of the war, has had to be postponed.—J. A. W.

THE AMERICAN IDEA
(Eugene T. Adams and others. Harper and Brothers. 278 pages. \$2.50.)

WHAT is the American way of life? The people of the United States need now as never before to answer that question intelligently. In this book nine authorities, faculty colleagues at Colgate College set forth helps to the answer in nine fields of thought and activity: history, government, economy, science, art, literature, democracy, religion, philosophy, with a postscript on the enemies of democracy. In these chapters, through historical reviews, the true American ideal is portrayed. It would be well if the nation were generally in possession of the information here offered. It is a patriotic contribution, needed today.

In the chapter on religion, Mormonism is fairly and correctly treated.—J. A. W.

LEAGUE OF UTAH WRITERS

By Carlton Culmsee

SUCH noted authors and critics as Dr. Harry A. Overstreet and Mildred Reid will participate in the annual Roundup of the League of Utah Writers at Provo on July 11 and 12. Several sessions will be conducted in the new Joseph Smith Building at Brigham Young University, according to Dr. Carlton Culmsee, League president. Besides assembly addresses, dinners, and Poets' Breakfast, there will be workshop meetings and private conferences for discussion of manuscripts and markets in the fields of verse, non-fiction, the short story and the novel.

REMEMBER PEARL HARBOR

(Jeremiah Stokes. Federated Libraries, Salt Lake City, 1942. 128 pages. 25c.)

THIS pamphlet is an expose of communism, its aims and methods and present activities and its danger to American life and American government. Thoroughly documented, the report indicates that it is "based upon original source facts of established authenticity which defy refutation." To those who wish to fortify themselves against letting the expediencies of war obscure the fundamental issues at stake, this publication will be useful—but not reassuring.—R. L. E.

AND NEVER YIELD

(Elinor Pryor. The Macmillan Co. 521 pages. \$2.75.)

MORMON life, during the tragic period of 1838 to 1844, forms the setting for this clean, romantic, and often exciting story of a genuine love. The inhuman Missouri persecutions and the ruthless betrayal of Nauvoo are told without bias or personal interpretation. Full reliance is placed on historical facts to reveal the incredible religious bigotry which led otherwise sane people to commit unspeakable crimes against the Latter-day Saints. Real men and women, often rising to heroic heights, meet the issues of Haun's Mill Massacre, the siege of DeWitt, the defeat at Far West, and the building of Nauvoo. Vigorous people play their parts in the entrancing love story which of course is the main theme of the book. The experiences of beautiful but self-contained Linsey the unbeliever, and Nathan the uncompromising believer who takes a second wife, raise questions that hold the interest of the reader. Vivid situations describe the play upon the heartstrings of the lovers. Polygamy is treated decently, as a venture

rooted in deep religious faith. There is nothing insipid or prudish in the book but much of strength and courage as of romantic beauty.

There are some errors in the book, evidently due to unfamiliarity with Mormon belief and procedure.

It is refreshing to find a Mormon novel which refuses to argue the Mormon case. Most writers of Mormon novels, ignoring truth, have set up ugly situations, and created filthy marionettes, to support their own opinions. That is a prostitution of the storytelling art.

This a fine novel; an excellent historical story of a tempestuous period little known. The Latter-day Saints have paid much for the maintenance of their faith, and there is no good reason why the truth of the story may not be told.—J. A. W.

A LITTLE LOWER THAN THE ANGELS

(Virginia Sorenson. Alfred A. Knopf. 427 pages. \$2.75.)

SIMON BAKER, a devoted Latter-day Saint, and his wife Mercy, who later joined the Church for love of her husband, settled across the river from Nauvoo. The pioneer life of the Baker family, pictured in detail, tested Mercy's sensitive, imaginative nature; but she was always a loyal inspiring wife and mother. Into their life's experiences came Joseph Smith, Eliza R. Snow, John C. Bennett, Sidney Rigdon, Brigham Young, and other characters famous in Church history. Mercy met her life's defeat when, shortly after the Prophet's martyrdom and before the exodus from Nauvoo, Simon took another wife.

The story, uneven in structure, is well told. There are many fine passages in it. The author is gifted in her style and expression. Nevertheless, the story is not colorful. Only occasionally does it grip the reader. Fire is wanting.

As a Mormon novel it is ineffective. There were strong beliefs, right or wrong, that made possible the building of Nauvoo, that drove the Saints across the plains and enabled them to conquer the Great American Desert. These compelling forces are absent, to the reader's surprise, from the actions of the Mormons in the tempestuous Nauvoo days. Joseph Smith and his associates become, in the telling, ordinary, rather insipid milk and water figures. That does not comport with the historical achievements of the Mormon pioneers.

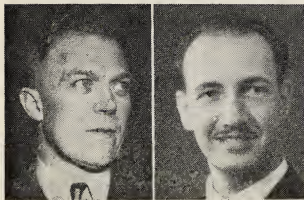
In the eager grasping for modern unlovely realism, some trivial and repulsive episodes are allowed place in the book. How Simon's capable second wife cured one of Mercy's boys of bed-wetting does not add interest or beauty to the story. Nor does the sense of decency welcome the account of the sex temptation of Mercy's oldest son. Others might be mentioned. Readers are beginning to wonder whether the constant stark realism of the present literary day comes from the writers, or from publishers who compel the writers in the interest of greater profits.

Virginia Sorenson has done much careful research in the preparation of this book. She has undoubtedly literary gifts. Much may be expected from her.—J. A. W.

(Continued on page 390)



The Church Moves On



Left: Roscoe C. Cox, recently released from the Hawaiian Mission and right, the newly appointed mission president, Eldred L. Waldron.

Hawaiian Mission President Named

ELDRÉD L. WALDRON has been selected by the First Presidency to preside over the Hawaiian Mission, succeeding President Roscoe C. Cox.

President Waldron served as a missionary in the Hawaiian Islands from 1935 to 1937. At the time of his present appointment he was living in the Islands and serving as clerk of the Oahu Stake and secretary of the Hawaiian and Japanese Missions in the Hawaiian Islands. He is a native of Morgan, Utah.

Elder Cox, the retiring mission president, will return to his home in Ephraim, Utah. He has presided over the mission since July 1939.

General Authorities Mark Birthdays

The Improvement Era, its staff and subscribers, congratulate four of the general authorities of the Church who have birthdays in June.

Elder Stephen L. Richards of the Council of the Twelve will celebrate his sixty-third birthday June 18.

Elder Sylvester Q. Cannon of the Council of the Twelve and former Presiding Bishop of the Church will mark his sixty-first birthday June 10.

Elder Samuel O. Bennion of the First Council of the Seventy will be sixty-eight years old June 9.

Elder John H. Taylor of the First Council of the Seventy will be sixty-seven years old June 28.

M. I. A. Board Adds Members

APPPOINTMENT of two new members of the Young Women's Mutual Improvement Association general board has been announced by Mrs. Lucy Grant Cannon, organization president.

The new members are Mrs. Norma P. Anderson, who has been president of the Thirty-third Ward and the Bonnevill Stake Mutuals, and Miss Ione Duncan, who has been active in music and dramatics in the Liberty Stake Mutuals.

Primary Names Two Board Members

APPPOINTMENT of two new members of the Primary Association general board has been announced by General President May Green Hinckley. They are Dessie Grant Boyle, wife of Ashby D. Boyle, and daughter of President Heber J. Grant, and Angie V. Rawlins, wife of J. R. Rawlins of Draper, Utah.

Primary Officers Titles Changed

EFFECTIVE immediately, the titles of presiding officers of the Primary associations will be changed from "superintendents" to "presidents," conforming to the terminology of other women's organizations of the Church. The members of the presidency are now to be known as first and second counselors instead of assistant superintendents. The change in titles applies to the general presidency as well as to the stake and ward organizations.

Mt. Jordan Stake is Organized

THE East Jordan Stake was divided at stake conference May 2, and 3, creating the Mt. Jordan Stake, the one hundred forty-second unit of the Church.

The new stake comprising the Draper First, Draper Second, Crescent, Granite, Sandy First, Sandy Second, and Sandy Third Wards, is the southern portion of the old East Jordan Stake. It has a membership of a little less than four thousand.

Stanley A. Rasmussen, formerly the stake clerk, was sustained as the president of the Mt. Jordan Stake with Reed Beck as first and Henry C. Jorgensen as second counselors. Wilford Pierson was sustained as stake clerk.

The northern part of the old stake retains the name, East Jordan Stake, and the Midvale First, Midvale Second, East Midvale, Union First, Union Second, and Butler Wards. It has a membership of more than forty-two hundred.

The presidency of the East Jordan Stake, President Heber J. Burqon and John A. Aylett and Raymond H. Clayton, were retained. Charles Schmidt was sustained as stake clerk.

Dr. John A. Widsoe and Elder Albert E. Bowen of the Council of the Twelve directed the division and organization.

Utah Prepares for Security of its Records

UTAH is acting not only to protect its people, but also its invaluable records, documents, and works of art from

possible damage through bombing or sabotage.

President Levi Edgar Young of the First Council of the Seventy, chairman of a recently organized committee on conservation of cultural resources, has announced that storage space in places considered safe from enemy action will be cataloged for the protection of valuable documents, records, manuscripts (both public and private), of a scientific, historical, or cultural value, as well as museum and library collections and works of art.

The Utah State Historical society is sponsor of the survey.



EDNA HARKER THOMAS

Death Calls Edna H. Thomas

MRS. EDNA HARKER THOMAS, sixty-one, wife of Utah's Senator Elbert D. Thomas, died at her home in Washington, D. C., April 29, soon after returning from a Relief Society meeting where she was leader in the literature department.

For nearly thirty years Mrs. Thomas was a member of the general board of the Primary Association, and from 1929 until Senator Thomas assumed his duties in Washington in March, 1933, she was second assistant superintendent of that organization. At the time of her release she chose to give a party for the crippled children of the Primary Hospital instead of having a farewell party for herself.

She and Senator Thomas went immediately to Tokyo after their marriage in 1907, and filled a five and a half year mission among the Japanese people.

Burial was in Salt Lake City, with services in the 17th Ward, having been preceded by services in the Washington Chapel. Many leaders of Church and State were present to pay her tribute and honor her memory.

Bankers View Church Welfare Program

WILLIAM GAGE BRADY, president of the National City Bank of New York, paused in Salt Lake April 13 to visit with President Heber J. Grant as he and his vice-presidents, DeWitt A. Forward and C. Sterling Bunnell, swung around the country to investigate the productive genius of America.

The visitors were entertained at an informal reception at the Hotel Utah by President J. Reuben Clark, Jr.

U. of U. Inaugurates Sixth President

DR. LEROY E. COWLES was formally inaugurated as president of the University of Utah April 26, at services attended by colleagues, students, officials of church and state, and representatives of the nation's universities. Dr. Robert Gordon Sproul of the University of California, Berkeley, delivered the inaugural address.

The presidents of the university have been successively, Dr. John R. Park, Dr. Joseph E. Kingsbury, Dr. James E. Talmage, Dr. John A. Widtsoe, and Dr. George Thomas.

Temple Furnishings Destroyed in Transit

A TRUCK loaded with furnishings for the Idaho Falls Temple caught fire and burned near Shelley, Idaho, on April 16, with an estimated loss of \$6,000. The fire was believed to have been caused by sparks from a passing locomotive.

Mission Chorus Wins Detroit Praise

THE Mormon Male Chorus, a group of missionaries in the Northern States Mission, received two full pages of pictures in the Detroit Free Press graphic section of March 15, 1942. Pictured were missionaries at the pulpit, during the sacrament service, at chorus practice, taking exercise, and doing household chores. In a brief statement accompanying the pictures, which explained the missionary system and the ideals of the Church, the *Free Press* said:

In all, approximately three hundred thousand Detroiters have watched the group develop into the fine singing organization it now is. . . . During the past year, out of thirty-four graduates of the chorus, twenty-five are already serving their country in the army or navy.

North California Mission Home Purchased

PURCHASE of an attractive mission home for the newly organized Northern California Mission was recently completed. The building is located near the upper end of Market Street and is adjacent to Buena Vista Park, and is situated where there is a beautiful view over San Francisco bay looking down the peninsula. The address is 5 Buena Vista Terrace, San Francisco, California. German E. Ellsworth is president of the mission.

Deseret Industries to be Rebuilt

DECISION to rebuild the Deseret Industries building in Salt Lake, which was destroyed by fire March 6, has been announced by Elder Harold B. Lee of the Council of the Twelve and general manager of the Welfare plan.

Missionaries in Great Britain

ELDER A. K. ANASTASIOU, acting president of the British Mission, recently reported to an English publication that the Church had thirty-five full time missionaries and four hundred fifteen part time missionaries laboring in the British Mission. They are all local missionaries.

Utah and Idaho Lead the West in Home Ownership

UTAH has the largest percentage of home ownership in the West according to a compilation of 1940 census data by the Utah Savings and Loan Association and the Federal Home Loan Bank of Portland, Oregon.

The report shows that 85,225 or 61.1% of Utah's 147,291 dwelling units are occupied by owners. Idaho has the second highest percentage of home ownership with 57.9%.

Changes in Stake Presidencies

IN the Panguitch Stake, President James L. Hatch and counselors W. Wallace Houston and James L. Miller have been released. Samuel Pollock was then sustained as stake president with Maurice Cope and Samuel A. Worthen as counselors.

In the St. Joseph Stake, President Jesse A. Udall and counselors James M. Smith and Benjamin Blake have been released. Elder Smith was then sustained as stake president with Elder Blake and Jack S. Daley as counselors.

In the Weiser Stake, President Scott B.

Brown and counselors Luther L. Fife and George A. Chadwick were released. Elder Fife was then sustained as president with Elder Chadwick as first, and Wilford O. Peterson as second counselors.

Horace E. Garner has been released as first counselor of the Weber Stake. No successor has been appointed.

IN the Deseret Stake, President Joseph T. Finlison and counselors Edward L. Lyman and Wilford B. Hilton have been released. Harold R. Morris has been sustained as stake president with Rulon Hinckley and M. Ward Moody as counselors.

President M. Howard Randall and counselors George S. Heiner and C. Calvin Geary were recently released in the Morgan Stake. Elder Heiner was then sustained as the new president with Elder Geary as first and Clarence D. Rich as second counselor.

In the Moon Lake Stake Birch F. Bennion has been released as first counselor. Former second counselor William N. Brotherson was sustained as first counselor and Grant L. Foote was sustained as second counselor.

Delbert F. Wright succeeds Clyde J. Summerhays as second counselor in the Oakland Stake presidency.

Lafell Iverson succeeds Alvin Englestead as second counselor in the Zion Park Stake.

Ward, Branch Changes

Ajo Dependent Branch of the Southern Arizona Stake became the Ajo Independent Branch of the Southern California Mission on February 20.

ROUND FORT WARD, Fort West Stake, was organized April 5 by a division of the Ogden Tenth Ward, North Weber Stake. The new bishop is L. Elmer Peterson.

Capitol Ward, Phoenix Stake, was created April 12 by a division of the Phoenix Second Ward. Joseph A. Hundley was sustained as bishop.

Payette Branch of the Weiser Stake became Payette Ward April 12, with Franklin J. Peterson as bishop.

Buckeye Branch was organized on March 8 in the Phoenix Stake. A. L. Marler was appointed as the presiding elder.

Bishops, Presiding Elders Named

RECENTLY appointed bishops and presiding elders include the following:

Sixth Ward, Idaho Falls Stake, A. W. Naegle succeeds John A. Orme.

Roy Ward, Lake View Stake, Leslie W. Stoker succeeds Reuben P. Greenwood.

Hooper Ward, Lake View Stake, Verg C. Jensen succeeds J. Levi Peas.

Taylor Ward, North Weber Stake, Thomas L. Clarke succeeds James J. Gibson.

Ogden Tenth Ward, North Weber Stake, Frederick M. Carroll appointed April 26.

Cedar City First Ward, Parowan Stake, Bryan J. Petty succeeds George W. Grimshaw.

Riverside Ward, San Bernardino Stake, Harry McCarroll succeeds William J. Taylor.

San Bernardino First Ward, San Bernardino Stake, Russell J. Standing succeeds Webb K. Brown.

Morgan Independent Branch, San Luis Stake, Alfred L. Price succeeds R. Warren Coombs.

Central Park Ward, South Salt Lake Stake, Gideon N. Hulterstrom succeeds Hubert E. Record.

Thatcher Ward, St. Joseph Stake, Eldon I. Palmer succeeds Jack Daley.

Pendleton Independent Branch, Union Stake, Milan Dale Smith succeeds John Dale Evans.



THE MORMON MALE CHORUS, NORTHERN STATES MISSION

Chapels Dedicated

The Fullerton Ward of the Long Beach Stake was dedicated March 22, by Dr. Richard R. Lyman of the Council of the Twelve.

Victory Garden Crops Outlined

PERSONS planting Victory gardens should only attempt to raise the types of vegetables that experience has proved capable of being cultivated in their locality. Professor Arvil Stark, chairman of the Utah State Council of defense, and a member of the Utah State Agricultural College faculty, has advised. (See *Improvement Era*, April, 1942, page 203.)

The thirty-five proven varieties for Utah include asparagus, beans, beets, cabbage, carrots, corn, cantaloupes, cauliflower, cucumbers, leaf vegetables, onions, parsnips, peas, potatoes, tomatoes, squash, spinach, turnips, and watermelons.

Hill Cumorah

Pageant Suspended

WAR conditions have caused the cancellation of the annual pageant "A New Witness for Christ" scheduled for presentation in July. Elder John D. Giles, director of the bureau of information at the Hill Cumorah has announced.

The annual event which has been presented by missionaries of the Eastern States Mission, has attracted fifty thousand persons during its two-night presentation in years past.

Relief Society Passes Membership Goal

A FINAL compilation of membership of the National Woman's Relief Society shows that 115,015 were enrolled in the organization at the Relief Society Centennial. This was an increase of twenty-four thousand during 1940 and an increase of forty thousand members during the four year campaign beginning in 1937.

Amey Brown Lyman, president of the organization, reported that sixty-four percent of the Church's 179,482 families are represented in membership of the Relief Society.

Excommunications

CHARLOTTE M. STAEDTLER ENGEL, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Hilde M. Staedtler Brandon, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Richard L. Staedtler, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Frieda M. L. Staedtler, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Hildegard E. Staedtler, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

George J. Lambros, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Olga Lambros, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Yiota P. Lambros, excommunicated for apostasy, Feb. 1, 1942, in the Manhattan Ward, New York Stake.

Fredrick W. Fink, excommunicated for apostasy, March 9, 1942, in the Southgate Ward, South Salt Lake Stake.

Agnes Katherine Anderson, excommunicated at her own request in 1941, in the Vallejo Ward, Oakland Stake.

Ruth Bohnett, excommunicated Sept. 25, 1941, from the Wilshire Ward, Los Angeles, for apostasy.

Martha A. Good, excommunicated April 15th, 1942, from New England Mission for apostasy.

Walter Vernal Morgan, excommunicated April 15, 1942, Tooele 3rd, for apostasy (priest).

Hyrum Francis Syndergaard, excommunicated April 8, 1942, from 14th Ward, Salt Lake Stake, for apostasy (elder).

Russell James Tolman, excommunicated April 15, 1942, New England Mission, for unchristian-like conduct in Mission Field (seventy).

Essie F. Stokes Zitting, excommunicated April 14, 1942, from Mill Creek Ward, for advocating plural marriage.

Those Who Have Passed Away

Mrs. Sarah L. Harris Holman, ninety-seven, who claimed to be the last survivor of the ill-fated Martin handcart company of 1856, died March 12, at Rexburg, Idaho. She was active in Church activities throughout her long life.

Professor James C. Hognenson, sixty-six, of the Utah State Agricultural College, died March 17, at Logan.

Joseph C. Bentley, eighty-two, patriarch of the Juarez Stake, died March 7, at Colonia Juarez, Mexico. His long, active church life began as a child when his parents were called to the Dixie Mission in southern Utah. In 1893, he moved to Colonia Juarez. In 1898,

he became bishop of the Juarez Ward, serving for fourteen years. Following the revolution of 1910, he returned to Juarez Stake and was made president, a position he held for several years.

Joseph L. Townsend, ninety-two, composer of L. D. S. hymns, died April 1, at Payson, Utah. During his lifetime he opened the first high school in Payson, and was for many years a penmanship instructor at the Brigham Young Academy, at Provo, Utah.

"Auntie" Anna Beata Olson Quist, former matron of the California Mission home, died March 17, at Los Angeles.

Mrs. Susan Groesbeck Kelly, sixty-two, who presided over the Relief Societies of the Swiss-German, the East German, and the West German Missions from 1935 to 1938, as her husband, Dr. Philemon M. Kelly, presided over these missions, died March 25, at Provo.

Mrs. Sara Ann Bradshaw Quinney, mother of Joseph Quinney, Jr., president of the Logan Temple, died March 10.

Fred W. Merrill, sixty-four, well known in Utah agricultural circles, and brother of Dr. Joseph F. Merrill of the Council of the Twelve, died April 13, at Salt Lake City.

Mrs. Emeline (Thames) World Whitney, seventy-seven, died April 21, at Salt Lake City. She had the distinction of being the first white child born on the Church's sugar plantation at Laie, Hawaii.

Frank R. Snow, eighty-seven, who as a youth helped to colonize the Dixie Mission, died April 22, in Salt Lake City.

Elder Kirkham Returns From Mission Tour

Elder OSCAR A. KIRKHAM of the First Council of the Seventy returned in late March from a visit to the Northern States Mission made in company with President Leo J. Muir. Elder Kirkham held meetings in all the districts of the mission, met with Scouting units, and organized three new L. D. S. troops. The mission numbers seven thousand members in fifty-five branches, most of these units being directed by local members. The one hundred eighty-five full time missionaries were reported well and active.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED APRIL 13, 1942—DEPARTED APRIL 22, 1942

Left to right, first row: Warren L. Rawlins, Howard M. Harris, C. Eldon Hunt, Elmer G. Stahle, Don B. Colton, John H. Smith, Albert C. Nuttall, and Richard M. Rowley.
 Second row: Keith Bagley, Eugene Hastings, Wendell L. Muir, Alexander Louis Fife, Herbert Ross Berrett, Robert J. Smith, Worth Harding Jensen, Des Olin Jarrett, and Lester Eli Hope.
 Third row: Wm. E. Berrett, Sylvester G. Brown, Fred C. Adams, Glendon M. Hinton, Clyde J. Hilton, Glenn W. Jabbs, Lerin S. Miller, Robert E. Taylor, and Delmar W. Wagner.
 Fourth row: Emerson C. Hall, Wayne F. Holman, Wendell L. Richardson, Francis William Geertsens, Gerald A. Mendonhall, C. Junior Trimble, Edward Schow, Lyman S. Wiser, and Benjamin Louis Craft, Jr.
 Fifth row: B. Earl Stringham, Robert L. Pratt, Clair L. Phillips, Verl Sudweeks, Preston W. Bushman, Melvin C. McAfee, Kenneth G. Hughes, and Thomas Gay Myers.
 Sixth row: Charles S. Ryser, Spencer R. Pugh, Reid Holbrook, George Fowler, G. Elmer Clark, LeRoy Ohlsson Malmberg, Noel R. Hess, Russell Wells, and Charles J. Wilson.
 Seventh row: Neal H. Sorensen, Brian L. Taylor, Adelbert Taylor, Thomas P. McFarland, Delbert Grant Eccles, Kirk Reeve Christensen, Reid Tew Allred, and Richard Dale Hunt.
 Eighth row: Reed A. Tonte.



Editorial

To Those Who Look Toward Marriage

IN MANY different ways and at many different times the Lord has said that our obligations shall be commensurate with our opportunities, and that our condemnation shall be in accordance with our neglect. This statement is made as preface to a point of view here presented for those who look toward marriage.

It has not been long since, to a young man or a young woman contemplating marriage, there was no question of deciding between marriage for this life alone, or marriage that endures beyond death; there was no question of marriage outside or within the walls of the temple of the Lord, because there was then on earth no temple holy to His name, and no one possessed of authority to bind on earth that which would also be bound in heaven. Before the sealing power of the Priesthood was restored, marriage was necessarily entered into "until death do us part," and this has been the condition during most of the generations and decades of time, and even today those lands and peoples beyond America have not been blessed with temples of the Lord—even today there are unnumbered men and women—Latter-day Saints with a testimony of the gospel—who for one reason or another, geographic or otherwise, have not been able to enter a temple of the Lord, and whose earnest desire it is to receive the blessings of the house of the Lord and enter into a companionship that is spared the need for looking to a time of final parting.

Realizing how limited this privilege has been through the centuries of time, and to how few it is actually available even now, it is inconceivable that any Latter-day Saint, young or old, who could have access to a temple, and who could worthily obtain admission, would fail to avail himself of this glorious and, literally, this rare opportunity, when comes the time of marriage.

Though divorces are mounting elsewhere, to most young Latter-day Saints marriage is a sacred covenant—a permanent and holy association with a companion loved enough to be cherished from this time henceforth—through life and death, and all that lies beyond. Significant in this connection are the following figures on the number of divorces among Church members with respect to temple and civil marriages:

CHURCH DIVORCE STATISTICS—1941

- 1 divorce to 10.8 civil marriages
- 1 divorce to 27.4 temple marriages
- 1 divorce to 18.3 of all marriages

CHURCH DIVORCE STATISTICS—1940

- 1 divorce to 9.7 civil marriages
- 1 divorce to 27.0 temple marriages
- 1 divorce to 17.8 of all marriages

These figures become startlingly significant when the mental note is made that within the Church there is a ratio of over two and a half times more divorces among those who are married by civil ceremony as against those who are married in the

temple—and when attention is also invited to the fact that, according to a recent release of Science Service, figures for the whole United States for 1940 show 1 divorce to every 6 marriages! One of these comparisons is dramatically illustrated below.

TELEFACT

PICTOGRAPH CORPORATION
SCIENCE SERVICE \$162

U. S. MARRIAGE AND DIVORCE, 1940



TEMPLE MARRIAGE AND DIVORCE, 1940*



But divorce statistics are only one of many far-reaching considerations where temple marriage is concerned—considerations which persist worlds without end!

It is regrettable that there was ever a time in the history of the world when men and conditions were unprepared, in the eyes of the Lord, to have access to a temple holy to His name in which the eternal contract of marriage could be entered into now and forever. But it is more regrettable if there be anyone who could reasonably and worthily marry in the temple who does not do so. Those who would have entered the house of the Lord for these sacred rites, but who could not because there was none available, are amply provided for in the vicarious work that is being done and will yet be done in our temples. But if we are led to judge aright, satisfactory provision is much less assured for those who have had and do have access to temples and who, for no very profound reason, fail to qualify themselves, or to avail themselves, of the blessings of temple marriage.

It is a question whether any of us who call ourselves Latter-day Saints can afford to neglect or postpone any conforming act that may better qualify us to meet the stresses of life here, and to merit the highest promises of life hereafter. What may result from relegating this opportunity to the future, perhaps no man is prepared to say, but that the Lord gave us temples now to be used now seems to be a tenable conclusion worthy of the serious thought of Latter-day Saints, young and old, who look toward marriage.—R. L. E.

*The upper illustration released by Science Service to represent the marriage-divorce ratio for the whole U. S. for 1940 has been duplicated and extended below to represent the marriage-divorce ratio of L. D. S. temple marriages for the same year.

EVIDENCES AND RECONCILIATIONS

1. Did the Nephites have the Higher Priesthood Before the Coming of Christ?

THERE is no direct answer to this question in the Book of Mormon. Yet, the events recorded in the Nephite scriptures indicate that the Higher Priesthood was among the Nephites prior to the coming of Christ.

The Nephites were descendants of Manasseh, the son of Joseph of Egypt. (1 Nephi 5:14-16; Alma 10:3) The Nephite Priesthood therefore differed from the Levitical Priesthood which was assigned to the sons of Levi, the brother of Joseph. Lehi, father of the Nephites, held the Priesthood, for, while yet in the wilderness, he and his family offered sacrifice and burnt offerings, priestly ordinances of the Church before the coming of Christ. (1 Nephi 5:9)

Nephi, the son of Lehi, also held the Priesthood, probably conferred by his father. Nephi in turn ordained two of his brothers, Jacob and Joseph, to the Priesthood. They should be priests and teachers over the land of my people." (2 Nephi 5:26) The elder and younger Alma (Alma 5:3), several of the latter's sons, and Nephi, the son of Helaman, together with many others, some of whom are not mentioned by name, held the Priesthood even to the coming of Christ. (2 Nephi 18:2; 25:4; Alma 30:20, 23; 46:38) At no time, it would seem, were the Nephites without the Priesthood.

It would appear that not every man held the Priesthood, yet it must have been rather widely distributed. Mosiah records that there was "one priest to every fifty of their number." (Mos. 18:18) Every Church unit was presided over by the Priesthood. (Mos. 25:21)

The nature of the Nephite Priesthood is gathered from various statements made by Book of Mormon characters. Jacob, the brother of Nephi, declared that he had been "called of God, and ordained after the manner of his holy order." (2 Nephi 6:2) Alma, the younger, says "I am called . . . according to the holy order of God, which is in Christ Jesus" (Alma 5:44), and he later states that he confined himself wholly to the High Priesthood of "the holy order of God." (Alma 49:30) This holy order was "after the order of his Son." (Alma 13:2; Helaman 8:18) The "holy order of God," especially when coupled with the order of the Son of God, has always been held to refer to the Melchizedek or High Priesthood. (Doctrine and Covenants 77:11; 84:19)

Alma was a high priest. (Alma 8:23) His sons were ordained high priests, and also many others. (Alma 46:6; Helaman 3:25) Since there

were many Nephite high priests, this office in the Priesthood could not refer to the one high priest, of the order of Aaron, required to stand at the head of the Lesser Priesthood. It is clear that Alma cited in his famous sermon (Alma 13) the story of earlier high priests of the Melchizedek order, to explain and to emphasize his own calling. The existence of numerous high priests is thus another evidence that the Higher Priesthood was among the Nephites.

Under the authority of the Priesthood, the Nephites performed baptisms from the days of the first Nephi. (Mos. 18:13-16; Alma 5:3; 15:13; 48:19) Now, baptism is by itself an incomplete ordinance. Its full value comes when it is followed by the reception of the gift of the Holy Ghost. Numerous references in the Book of Mormon indicate that the Holy Ghost was received by those who had been baptized. For example: "The gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (2 Nephi 31:17) "He that is baptized—him will the Father give the Holy Ghost . . . baptism of fire and of the Holy Ghost." (2 Nephi 31:12-14) Alma likewise says that he had labored "without ceasing" to bring souls unto repentance "that they might also be born of God, and be filled with the Holy Ghost." (Alma 36:24)

The ordinance of baptism could be administered by holders of the Lesser Priesthood (priests), but the conferring of the Holy Ghost requires the authority of the Higher Priesthood. Again the conclusion seems warranted that the Nephites had the Higher Priesthood.

President Brigham H. Roberts came to the same conclusion in his comprehensive study of the Book of Mormon. He says:

Lehi held the Priesthood, . . . the Higher Priesthood, which was after the order of Melchizedek, and was a prophet and minister of righteousness. This, Lehi conferred upon his son, Nephi; and Nephi, shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people. (*New Witnesses for God*, Vol. 2, p. 219)

Undoubtedly, various offices in the Priesthood were recognized by the Nephites. Teachers, priests, and high priests are specifically mentioned in the Book of Mormon. The terms teachers and priests probably refer to offices in the Lesser Priesthood; and the term high priest to an office in the Higher Priesthood. The Priesthood organization of the Nephites was such as to meet the needs of the people of that day.—J. A. W.

2. What is the Distinction Between the Priesthood and the Keys of the Priesthood?

A KEY unlocks the door to our house, or the cover of our jewelbox, or the ignition of our automobile. Without the key, we cannot have access to the house, possess the jewels, or drive the car. Our property is inactive, (Continued on page 413)

CONDUCTED BY MARBA C. JOSEPHSON

MY NEIGHBOR'S KITCHEN

By Ann Hall

I HAVE just returned from my neighbor's kitchen where a wood fire was crackling cheerfully and sturdily in an old-fashioned range. On the table were loaves of freshly baked bread, brown and crusty; a flaky, still-bubbling apple pie; crisp spicy cookies.

My house is electrically equipped for cooking and is heated by an oil-burner furnace. It is efficient and convenient, but as I entered my own kitchen I sensed that there was an atmosphere in that other, lacking in mine. My house was warm, but it was a different warmth, impersonal, without the heart-warming vitality of heat coming from flames generated from the very life-essence of trees. Trees that have grown in sun and rain and snow—in heat and cold—drawing their sustenance from the soil. Storing within themselves this substance to pour it out in flames whose heat retains the life-giving elements of the earth.

The labor-saving conveniences of modern life are fine things. No one would want to return to all the back-and-spirit-breaking tasks of our grandmothers. But perhaps the women of an older generation were wiser than we in the ways of living; knowing that into the dough they kneaded, the food they cooked went the joy of loving service. That food prepared with love and the satisfaction of work well done nourishes the soul as well as the body.

Have we, in our search for efficiency and leisure, lost a warmth of living that goes to make the home a heart-center? Has so much been taken out of the home that we have lost from it some undefinable quality that made it a magnet for the family circle, and has left it a less satisfying place? Perhaps that is why many seek for pleasure and

amusement outside its walls, searching for something they sense is gone without knowing what it is they seek.

In these world-shattering times we need a return of the old home-spun qualities: work for the satisfaction of accomplishment; thrift; well-prepared, home-cooked meals; simple pleasures; of families gathered with games, books and handiwork about the warmth of a glowing fire with its good fragrance of wood-smoke. There is something about a hearth-fire that draws people together in spirit. Something implanted ages ago when fire was a thing of vital importance to mankind, as it still is.

So many flames have burned on altars to old forgotten gods! Man, groping spiritually, in gratitude sending up toward the heavens his most precious possession—fire.

Primitive man kindled his fire and with his companions about him called a cave home. Here, crouched above a red flame, he gained some sense of security in a new and frightening world—impressing his love and need of fire deep in the human soul—so deeply that we still feel that need!

My neighbor has known eighty years of full living. Years filled with loving service to her family, and kindness to all about her. Very active, she is alert mentally and modern in her outlook. Since rearing her own family she has helped to rear four fine grandchildren. Her kitchen is a gathering-place for the young folks, who are drawn to its fragrant warmth as much as I—finding there a vital spark of life.

To keep your trash container from emitting foul odors wash out empty tin cans before depositing them.—Mrs. J. A. G., Smithfield, Utah.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When you go away from home for a few days, give your house plants the following care: place a basin of water beside the flower pot. Fold and stitch a length of cotton material. Make it about the size and thickness of a large lamp wick. Put one end into the water. Bury the other end in the earth around the plant. Several pots may be grouped about the same basin of water. The plants will be fed with water constantly.—D. K., Cincinnati, Ohio.

Candles which are a bit large for your candlesticks may be dipped in hot water; this will soften them enough to mold easily to the right size.—E. S. J., Salt Lake City, Utah.

Sewing machine needles can be easily sharpened by stitching through a piece of fine sandpaper for a few inches.—Mrs. L. B., Bennettsville, South Carolina.

To prolong the life of your silk hosiery, add a small amount of vinegar to the last rinse water. It dissolves soap and insures longer wear.—A. C., Heber, Utah.

Keep a package of sanitary picnic spoons in the medicine cabinet for measuring medicine doses, as these can be thrown away after using. This saves silver spoons which are often badly discolored by medicine.—Mrs. C. T. M., Bellevue, Michigan.

I keep a small blunt end pair of scissors in my kitchen implement drawer for cutting the edges of my pastry. This is especially helpful if a person likes the pastry cut wider than the pan in order to fold it under and make a high fluted edge. They may also be used for cutting up dates and raisins for fruit cakes. To eliminate the sticky unpleasantness that accompanies this task dip the scissors in water occasionally.—Mrs. H. S. Phoenix, Arizona.

"THANKS, PAL!"

LOOK AT HIM! I'M JUST WORN OUT SCRUBBING HIS WORK CLOTHES!

GIVE 'EM A LIGHT STARCH—WASHES NOT GRIND IN SO EASILY!

--FOR EACH QUART OF STARCH:

1. USE 1 TABLESPOONFUL OF ME...
2. CREAM WITH A LITTLE COOL WATER...
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...AND JUST SQUEEZE THE STARCH IN!

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Homing

CANNING FOR PICNICS

By Ethel Hudson

WHO hasn't experienced that lazy, carefree feeling that sneaks up on us with the warm summer days, turning our thoughts toward the outdoors, and our steps toward the kitchen to pack a picnic basket!

A picnic—there's just something about that expression that appeals to everyone—young and old alike. Whether it's a favorite spot down by the river . . . or a little cove at the beach . . . some pretty grassy nook in the park under a big sycamore tree . . . or just a get-together in your own back yard—everyone thrills to the thought of a picnic.

But did you homemakers ever think of canning for picnics? Maybe that's a thought that never occurred to you. If so, you'll be amazed at the possibilities it offers, and once you've proved to yourself how simple it is to pack a picnic lunch from your shelf of home-canned foods, I'll venture to say you will always keep a few special picnic jars on hand.

To begin with, there's always fried chicken. In the fall when things are a bit slow and you have some extra hours on your hands, why not can several jars of fried chicken? It's so simple just to open a jar and quickly heat its contents. Wide mouth jars are most convenient as the product can be packed to better advantage, and the jars are easier to empty. Then of course you will want pickles and relishes, and preserves and marmalade. Fruit juices canned during fruit season may be taken along as the basis for a cooling beverage . . . add some rolls or bread and butter, and a good cake, and you have a picnic meal that would make anyone's mouth water, and what's most important, you have it ready on a moment's notice, saving your own strength and everyone's disposition.

Here is a tested recipe for home-canned fried chicken given by the canning expert in the Research and Educational Kitchen of a national fruit jar manufacturer:

FRIED CHICKEN

Dress and cut up fowl in usual manner. Chicken like other meat, should not be canned until the body heat disappears. Sear chicken in hot fat until lightly browned. Pack hot chicken into clean jars to within 1 inch of top. Add 1 teaspoon salt to each quart jar if desired. Add 3 or 4 tablespoons of fat in which chicken was seared. Put on cap, screwing band firmly tight. Process in the pressure cooker 60 minutes at 15 pounds, or in the hot water bath 180 minutes.

While we were talking I also asked him for some of his pet theories about canning other picnic specialties. With a two-piece "self-sealing" cap, the product is prepared according to recipe and then packed into the jar to the

(Concluded on page 388)

FREE...tested menus and recipes that keep your food bills down!

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Paint your pots, boxes, tubs . . .
watch your flowers come to life!

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DECORET ENAMEL

Seal 'em inside

FULLER GILACOAT



Homing

(Concluded from page 387)

correct height, depending on the type of product, then the lid is placed on the jar with the sealing composition next to the glass, and the band screwed down firmly tight. If the product requires processing, a time table should be carefully followed. This type of cap requires no further tightening at the end of the processing period since the jar seals by vacuum as the contents cool, and not by the pressure of the cap. This makes it important that jars be kept upright while they cool, but as soon as they are cold they may be tested for seal by tapping the lids with a teaspoon.

THAT OTHER SHADOW

(Continued from page 370)

They followed down a ravine and rode at a brisk clip along the dusty road to Mexican Hat Lodge. They sat down to supper as the sun disappeared in the west, and then, with their horses tied in the old stable, they set off afoot in the fading twilight intent on reaching their ambush in the side of the steel bridge which spans the San Juan at the mouth of the little canyon below Mexican Hat.

"Is it possible that old buzzard could have passed us while we ate supper?" asked the deputy, disturbed at the very thought of it.

"No," affirmed the sheriff, shaking his head decisively, "You noticed I sat by the window and I watched the road. He'd have to have a 'T Model' to make time like that—we came on the lope, and that fellow'd have to get back to his camp, wherever that is, find his horses and pack up before even starting—you can see it would be impossible."

That seemed to place Bill Gabe and his 45-90 definitely behind them, and the two strode on down the sandy road in silence, each one clutching his gun with the solemn thought of what would happen before morning.

The light of day had yielded to the glimmer of a big moon when they got where they could see the steel bridge dimly in the river gorge below them. Weird shadows nestled against every ledge and prominence, and the massive Alhambra Rock, thrusting its ragged profile against the sky, cast a long patch of shade over the broken terrain.

With an unexplained impression, the sheriff stopped short in the middle of the dugway. "I think this is the place for us," he declared, with the finality of a man who can make

A clear, high ringing note will indicate a perfect seal, and the screwband may then be removed for it is no longer necessary once the jar is sealed.

On display in this famous kitchen were hundreds of jars filled with the most fascinating foods. Every fruit and vegetable that I had ever heard of was represented on the shelves. Talk about appetite appeal! There was one section for pickles and relishes, another for jams, conserves, marmalades, and preserves.

But I still believe the picnic possibilities held my interest longer than the other jars. Perhaps that's because I love the out-of-doors and am always looking for short-cuts that will simplify the preparation of picnic meals.

positive decisions. "That old bird can't reach the bridge without coming right along here, and behind these rocks we have full command of the road."

"But the bridge would give him to us like a rat in a trap," demurred the deputy, "here he might jump down among the rocks and begin to shoot, but there he couldn't dodge at all—why not go there as we planned?"

"Here," and the sheriff spoke cautiously in an undertone, "we have the full light of the moon, but there seems to be a shadow on the bridge—we couldn't see clearly there as we can here."

"Well, sir," the other admitted in surprise, "there is a kind of shadow on the bridge, but where does it come from? It may just seem that way because of the distance."

"Maybeso, but I want to stop right here. When he comes along, we'll give him plenty of chance to surrender, but if he hesitates—why, just let him have it, that's the best we can do."

INTENSITY increased with the slow-dragging hours as they crouched silently in their ambush, their eyes on the dugway, their ears intent for the sound of hoofs. Every sound registered sharply on the night, the melancholy owl, the doleful coyote, and always the steady murmur of the San Juan below them, crawling around all its crooks and turns to pass under the spanning bridge and the strange shadow.

The hours grew mercilessly long, and they spoke only in guarded tones, while the night wind whispered softly above them, raising its voice at intervals as if to emphasize some important word. The shade from Alhambra Rock reached in-

That Other Shadow

definitely into the distance till a bank of clouds drifted up from the southwest, obscuring the shadows and then hiding the whole landscape in darkness. The wind blew, and just before the first gray glimmer promised an end to that long night, there came a sprinkle of rain.

"He'll be along now any time," whispered the sheriff, "the earlier he can move the better it will suit him."

"There'll be no shadow on the bridge now," pleaded the deputy, "why not get down there and make sure?"

"When it's a little lighter, but not along the road—he'd see our tracks."

In the gray dawn they crept on to the north end of the bridge—no tracks had been made there since the shower. But in the middle of the bridge—What! A boot track on the rain! It led off to the south—it was made running; a man had hurried to some horses tied in a ravine beyond, and he was gone.

"Look at that!" exclaimed the sheriff as they came back on the bridge, and he pointed to a place where a man in boots had crouched in the rain behind a girder. "He sure enough passed us while we ate supper—he came down behind the Lodge."

"He must have ridden like the wind," exclaimed the deputy in astonishment. "But I still can't figure out what cast the shadow on this bridge," and he looked up searchingly to see which of the surrounding cliffs might have made the shade. "The shadow of Alhambra Rock was plain enough, but that other—"

"That other," the sheriff broke in, "was the shadow of Bill Gabe's old 45-90 and his full expectation of shooting you and me like two rats in a trap and heaving us over the railing into the San Juan."

"Are we whipped?" faltered the deputy, a withered sensation developing in the pit of his stomach.

"Not by a jug full!" snorted the sheriff, his heavy jaw showing his nature to find sweet resolution in bitter adversity. "That bird'll never make it across the reservation; we'll get back to the telephone and contact the Navajo police—they'll pick 'im up like a little bird jumping out of the nest into a convention of cats."

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On the Book Rack

(Continued from page 380)

BOOKS ON NUTRITION

THE war is compelling the nation to give serious attention to human nutrition, a major factor in establishing and maintaining health. A sick or weak people cannot fight well or support the armed forces, nor can such a people in peace time live their lives fully. There has also been in recent years an astonishing advance in our nutritional knowledge. Consequently, numerous books on the subject are appearing. It is a sad comment that in times of peace, our appetites or unsupported traditional practices run away with our nutritional intelligence. Perhaps this war will impress upon us the stern necessity of feeding our bodies correctly, according to modern knowledge, to get most joy out of our lives. In Dr. McClester's words, "In the future, science promises to those races who will take advantage of the newer knowledge of nutrition, a larger stature, greater vigor, increased longevity, and a higher level of cultural development." The following three books can be recommended safely:

MODERN BREAD FROM THE VIEWPOINT OF NUTRITION
(Sherman and Pearson. The Macmillan Co., New York. 118 pages. \$1.75.)

It should be as A B C to every intelligent person that white bread is "nutritionally an impoverished product." Since the technology of producing white flour is highly developed, recourse is now being had to enriching white flour by returning to it some of the substances from which it is robbed in modern milling. This is the subject of discussion in this volume written by foremost authorities in the field.

It would seem better in the interest of economy as of human health to return to the milling of the whole wheat flour of our fathers.—J. A. W.

VITAMINS AND MINERALS FOR EVERYONE

(Alida Frances Pattee. G. P. Putnam's Sons. 242 pages. \$2.00.)

IN simple language and with ample illustrations, tables, diagrams, and practical examples, this book discusses in conversational language the place of vitamins and minerals in the human diet. It is devised especially for the housewife. The various vitamins are dealt with in separate chapters, as are also the minerals necessary for full health. It is an intelligent, trustworthy volume, easily understood.—J. A. W.

MINERALS IN NUTRITION POPULARLY EXPLAINED

(Z. T. Wirtschafter, M. D. Rheinholt Publishing Corporation. 175 pages. \$1.75.)

THE public generally are becoming vitamin conscious. However, it is not so well understood that vitamins can do their work in the body only in the presence of an adequate supply of necessary minerals. The subject is of utmost importance. That makes this book doubly valuable.

The author discusses in popular language the fifteen minerals which it is known must be present in the daily diet if the health balance is to be preserved. Stress is laid upon the diseases following faulty mineral metabolism. The pictures from photographs showing the results of normal and abnormal mineralization are convincing. It is a book for the day, for all who desire to use the findings of science in the maintenance of health.—J. A. W.

On the Book Rack

THE ROAD WE ARE TRAVELING, 1914-1942
(Stuart Chase. The Twentieth Century Fund. 106 pages. 1942. \$1.00.)

THIS book attempts to discover the recent causes that have led to the present world chaos. At the end is a summary of the problems that the world must face after the war. The book, which offers instructive and stimulative reading, is the first of a projected series of six books on the general theme "When the War Ends." Stuart Chase's style is vigorous, and he tries to support his conclusions with ample facts.—J. A. W.

MORMONISM—WHAT IS IT ALL ABOUT?

(Wesley Ziegler, published by the author, 399 E. Del Mar, Pasadena, California. 102 pages. 50 cents.)

THE author, himself a convert to the Church, here presents, primarily to non-

members, the early history, doctrine, and achievements of the Church. He has ignored the historical sequence—the story of the first vision occurs in the eighth chapter—to tell the story of the gospel and to teach its truths in an order which he thinks will be most appealing to persons unfamiliar with Mormonism. The chapters deal with the beginning, first defense, first objections, spirit, mystery, glory, purpose, service, wonder, and destiny of Mormonism; also with the pro and con of it. He does not hesitate to deal with anti-Mormon material as he unfolds the story. It is a very readable volume, easy in style, interesting in treatment, and comprehensive, despite its small compass. The few errors in the book, which should be corrected in another edition, do not detract from the general value of this good and well-intentioned presentation of Mormonism. The book is "Respectfully dedicated to all who reverence truth, regardless of whether they believe this book contains it." The book will no doubt have a wide appeal and do much good.—J. A. W.

CARTHAGE JAIL

(Concluded from page 373)

lathed and plastered as in the jailor's bedroom and the living room down stairs. The laths are frowed or split from oak logs and are not of uniform width or thickness, and some of them are decidedly crooked. Looking at these laths one marvels at the skill of the craftsmen who covered them with their plaster.

The rafters and sheathing of the building are sawed oak and the crowning feature is the walnut shingles, handmade.

The baseboards and window sash are of white pine, the only material not native of this county. The oak, walnut, and butternut (a wood belonging to the walnut family and sometimes called white-walnut) are all native woods and grow in abundance in the vicinity. There is no doubt but some of the boards were sawed with a whip-saw. Some of the door frames show evidence of having been hewn into shape, for the score marks are visible. They were also rabbeted by hand, though the workman had to cut through knots in shaping them. All mouldings were handmade, and we have secured some of the tools that were used in the construction of the jail.

On the east of the jail, and attached to it, is a one-room frame building used for a kitchen. It is twelve by twelve feet and contains three doors and one window. One door opens to the west, one to the north and one to the south. The window is on the east. The door on the south opens on to a porch

which shelters the door from the dining room of the jail. Altogether there are today thirteen windows and nine doors in the two buildings—all original.

In repairing the kitchen we discovered that it is as well trussed as one would truss a large barn, and the trussing is mortised and held together with wooden pins. Wooden pins were used to hold all doors, windows, and the stairway together which, perhaps, accounts for their rigidity after these many years.

There was an incalculable amount of work, painstakingly done, but the whole only cost four thousand one hundred five dollars. It has been estimated that to duplicate the building and do the work and furnish the same kind of material today, would cost not less than fifty thousand dollars, if indeed the mechanics and material could be found.

The quarry from which the stone was taken is about four and a half miles northeast of Carthage. The forests from which most of the woods were cut are gone to make room for the farmer, but there are still many fine trees standing.

The tools that were used on the building, mentioned above, were given to us by Charles Sample of Warsaw, Illinois, grandson of John Sample, the man who made some of the window sash with these same tools. They were all master-workmen who contributed to the building, and they took a pride in doing honest work.

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And the Mountains Beyond

(Continued from page 379)

his eyes were deep. In his serious moments he looked forty. Could he be, she wondered.

"Mary," he was saying slowly, still looking out of the window. "Mary . . .

No, no, he mustn't ask her. She must forestall him.

"Oh, Paul, I don't know what I shall ever do with Bennie. Nothing, no technique succeeds. I try cajoling him into liking me, seriously, man-to-man fashion I try to get him to stop torturing me just out of fair play. I try to shame him into decency. I can't. It's useless."

"No, Mary. You're just tired tonight," Paul said in his doctor's voice. "And it is no wonder. You need a change. Three years of teaching school in the wilds—for it is the wilds, Mary, three years of trying to manage and teach other people's children is enough for any woman,—for any woman who is vital and lovely like you.

"You need to get out of here. You need a home, some man to love you and children of your own. You need them and want them. You're only human." He was gaining momentum. "Look at me, Mary!"

Reluctantly she raised her eyes. And surprisingly, the gaze he had requested disconcerted him. He had no words for her, and soon he arose from the desk and went to the back of the school room where he absently contemplated a calendar done in chalk upon the blackboard.

"I want to marry you. You've known that for a long time."

It seemed to require an answer.

"Yes," Mary said simply.

"You knew I would come today for the verdict."

"Wait, Paul."

"I've waited three years now. A woman might, but a man can't wait forever. This is my last plea. If it's no, I leave tonight."

Constrainedly he returned to the desk to face her.

"I want you—Mary. I've wanted you since I met you in tears that day the train pulled out with the surveyor aboard."

He waited for a reaction, but there was none.

"You had your hair flying and your face was young, pathetic and streaked. And I made you laugh even amidst the heartbreak, remember?"

AND THE MOUNTAINS BEYOND

She remembered, with a nod. "This must be the fifth time I've expounded the advantages of matrimony, but here's the last appeal: please won't you join the team and go away with me? We can get out of here and back to civilization. You hate this place as much as I. Things you haven't dreamed are waiting for us, because I'm a good doctor—with the best—and I'll get there."

"Where?" Mary challenged in a teasing mood.

"To the top," he affirmed earnestly.

Then they were tense again and serious.

"Well, what do you say?"

"Can't you wait until tomorrow, Paul? I'm overwrought tonight—I can't think."

"Now."

THE silence hung heavy in the little schoolroom, broken only by the monotonous droning of the flies. The heat was oppressive; the sun seemed to be bent upon baking the earth and primarily the lonesome schoolhouse with its playground of sagebrush. Mary Jane Leonard gazed out across the sage shimmering in the heat and suddenly was overcome by the very emptiness of it all. The coming years of her life seemed to be stretching out just like the landscape—monotonous, dreary, empty.

This morning she had discovered three tiny wrinkles marring the smooth oval that was her face. Old age. The idea struck terror into her. She saw herself a grim-faced and quiet old maid with tightly pursed lips that never smiled and eyes filled with disillusion and a haunting loneliness. Thirty years from now she might even be sitting at this desk regretting the decision that had outlined the course of her life—and Paul's. She held their destinies; and she had to decide now.

Mary became filled with a deep contentment. It wasn't as if she had to choose between two men. Or as Paul had inferred, between him and the illusion of the other who might come back. In her mind's eye she saw a picture of that other, Russ, the surveyor, but it was a vague picture. All she could remember of him was his thick waving hair, auburn in color, and his strong jaw and sturdy build. He was set against a rugged western sky and sagebrush. In reality it was not he she saw at all, but the West, the great West she loved, impersonated by him.

Vividly she recalled Paul's words: "Won't you go away with me, Mary? We can get out of here and back to civilization. You hate it as much as I."

He hated her West and he never would have stayed. He hated her West and her sages and the mountains beyond while she could have been at peace nowhere else. Funny, she reflected, how dependent we are on the kindly land where we were born and raised—how we love it after all. It would be unthinkable to leave—like cutting off an arm, no, more like cutting out a heart.

EVEN the flies seemed to have hushed. Not a sound broke the stillness of the schoolroom. All the world seemed to be waiting for her to speak. The answer could be but one: "No, Paul."

All the breath seemed to leave Paul's body in a long sigh. It was minutes before he spoke and when he did, his voice was colorless. Mary could not look at him and at the pain she knew was in his big dark eyes.

"I see you are still waiting for the surveyor. Well, I'm sorry, Mary, sorry for us both." He slowly took his hat from a desk nearby; slowly he walked to the door. There he paused. For one startling moment they faced each other—she sober and expressionless, he gently smiling, the old humor dimly flickering in his eyes.

"My life will be empty without you, Mary."

Anxiously he awaited a response to this thrust. Might she not heed the tears in her eyes and change her mind now she actually saw that he meant to leave, he wondered. Hopefully he waited for her to say—

"Good-bye, Paul."

"Good-bye," he said and was gone.

For a long moment Mary Jane Leonard's thoughts were a blank; her mind was a blank—she thought, her life was a blank. Paul was leaving it and taking with him all the sunshine she had known for three years. Years upon years would follow after this and she would forget the lilt in his voice, the way the corners of his eyes crinkled up when he laughed, but right now a deep anguish was overcoming her in spite of her resolve to keep it down and to be sensible about this whole thing. She mustn't cry. Teachers didn't cry. She must let her heart be healed by the strength of the mountains beyond.

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Music

PLANNING REHEARSAL

By Dr. Frank W. Asper,
Tabernacle Organist

ONE cannot be a successful choir-leader unless he has a good musical background, uses tact and not temperament, and has good executive ability. He cannot hope for the respect of his singers unless he has these qualifications. The rehearsal time is really where he shows his choir how things should sound. He must also remember that the choir comes to sing, not to listen to him theorize. One of the quickest ways to discourage attendance is for the leader to take up most of the rehearsal time flaunting the knowledge he has of music or musical history. If he talks a great deal he wastes time and strength as well as the good dispositions of the choir members. Like all students, the members learn by doing; he should make necessary statements and explanations as brief as possible, and get them to experiment more. By actually doing they will remember better; their observations will instill the principle on their minds and they will remember not the isolated phrase, but the generality and the principle.

The best grade of work during rehearsal is not done in a haphazard way, but the hour must be carefully studied and planned, so that every minute of time counts.

The choirleader should remember that "music is the handmaid of religion." Music inspires prayerful moods in the time we spend in church, and it acts as a stimulant to us spiritually. The choir can do much to convey these moods, it helps to inspire the congregation to good hymn-singing, and leads them in it. It can render sacramental music in such a way as to make us more receptive to the sufferings of Christ, and make us realize His great sacrifice better. It intensifies our feelings; it can inspire us to praise our Maker, and it can also give us spiritual uplift to last us through the week. The choir also stimulates and guides the silent worship of the congregation.

Think of what membership in the choir should mean to the members themselves. They become familiar with the finest utterances of the greatest masters of music the world has ever seen, bringing them in the closest possible contact with them, at the same time serving their God in an active way.

IN OUR CAMP

(Concluded from page 359)

find a change of life and a joy in action. Our men are cooperating, and our services are inspirational. To each of us is afforded the opportunity to express our ideas, our convictions. We are the speakers, we are the listeners, we are the ones who receive the benefit. Also we are afforded the opportunity in aiding in the local Latter-day Saint branch Sunday school, which carries many of

us back to the mission fields. One true word I as a soldier can express. We are all very proud that we are Latter-day Saints; proud that we can live together, fight together, stand together on many principles; proud that we can worship together; proud of the fact that our unit bears the typical soldier which is our heritage. We carry a living symbol, and we are proud that we can call ourselves Mormon soldiers.

THE "BOGUS" BRIGHAM STORY

(Concluded from page 371)

He then took Brother Miller into a room, and, turning to him, said, "What in h— is the reason you did not tell me your name?"

Brother Miller replied, "You have not asked me my name."

"Well," said the sheriff, with another oath, "What is your name?"

"My name," he replied, "is William Miller."

Said the marshal, "I thought your name was Brigham Young. Do you say this for a fact?"

"Certainly I do," said Brother Miller.

"Then," said the marshal, "why did you not tell me this before?"

"I was under no obligations to tell you," replied Brother Miller, "as you did not ask me."

Then the marshal, in a rage, walked out of the room, followed by Brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos, and others, who took him across lots to a place of safety; and this is the real pith of the story of "Bogus" Brigham, as far as I can recollect.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Quorum Supervision

IN reporting for the first quarter of 1942, the chairman of the stake Melchizedek Priesthood committee of one of the large stakes made this observation in his report: "Under the above suggestions (that presidents of quorums be chairmen of standing committees) it is difficult to stress quorum supervision from an executive point of view" in our monthly leadership meeting with quorum officers. We are glad this observation was made, for it gives us an opportunity to correct a misapprehension.

In the monthly meeting of the stake committee with quorum officers all pertinent matters pertaining to the duties of quorum presidencies as executive officers should be duly considered in the meeting before separation into the four standing committee meetings. If this fact is kept in mind and acted upon there will be ample opportunity for stressing quorum supervision from an executive point of view. Thus it will be found necessary to give attention, before separating into committee meetings, to many matters that concern the presidencies, acting together as units.

Now, acting as chairmen of committees does not in any way release the presidency of a quorum from its need of sitting together as a unit with the stake committee and being instructed in executive supervision of the quorum.

Monthly Quorum Meetings

THERE seems to be an urgent need for stake Priesthood committees and quorum officers to make a careful study of the letter of the First Presidency written under date of January 29, 1942.

This was a letter addressed to presidents of stakes and bishops of wards, dealing with Priesthood meetings. We quote:

Priesthood Quorum Meetings

"These should continue to be held as now arranged."

Will all concerned please take note: In this column under the heading of *Restricted Meetings* we said in the April number of the *Era* that the restrictions placed by the First Presidency on the holding of certain meetings "do not affect regular ward meetings and activities, nor Priesthood quorum or group meetings. These may go on as heretofore. It is hoped that they may be made more effective than previously." And the point we wish to stress here is that *no restrictions* were placed on the holding of *monthly quorum meetings*.

Missionary Activity of the 220th Quorum of Seventy

YALE Ward, Bonneville Stake, has at the present time a total of twenty-three missionaries in the field preaching the gospel. Of this number two are members of the 220th quorum of seventy. Eight members of our quorum are at present supporting nine of their sons and daughters on missions, one member supporting currently two sons.

In addition to the foregoing, seven missionaries not sons or daughters of seventies are receiving support from four quorum members. Twenty-nine quorum members have pledged to contribute monthly to a missionary fund for the purpose of assisting worthy missionaries in the field. The quorum as such is contributing to the support of one missionary. Four quorum members are actively engaged in the performance of missionary work among the non-members living in Yale Ward, and one member is performing missionary work on Temple Square as a tourist guide.

Respectfully submitted by Robert Murray Stewart.

"A Quorum's Remarkable Revival"

UNDER this heading there was published a report on page 39 of *The Improvement Era*, January 1941, that was so full of suggestions and encouragement that we think it well to republish it. We recommend its careful reading and study by all quorum officers and committees—in fact, by all interested in the welfare of Priesthood quorums. The report certainly illustrates that "where there is a will there is a way," and that the success a group makes is largely dependent upon the quality of its leadership.

Here follows the report:

At the November quarterly conference of Panguitch Stake the third quorum of elders reported through its president, Ernest L. Ahlstrom, a remarkable revival. A year earlier the quorum was nearly lifeless. Elder Ahlstrom was installed as president. Then planning was begun and soon things began to happen. Following is a summary of the report President Ahlstrom made at the conference:

Objectives were drawn up. To get every member to be active, various things were done. These were accomplished by the following means: The Church service committee contacted every member to ascertain who was willing to take active part in Church activity. These members were all given an opportunity to render service in the Church. Those who were backward and previously inactive were assigned to work projects and social gatherings, to work them in gradually as members of some committee or special service. We tried at all times to learn a man's hobby, or anything that especially interested him. Those who seemed to have no interests at all gave us some clues by which we could approach them. Those interested in dramatics, for

instance, were given positions on the entertainment committee under the direction of the chairman of the miscellaneous committee. One member who seemed inactive came to life when we learned he was interested in baseball. A baseball team in the elders quorum was talked up, resulting in our having another active member who supports us loyally in all our projects. Such means as these have enabled us to reach out and interest our members.

We also found that some members who were inactive had wives who were more or less active. Therefore we organized a ladies' auxiliary to the elders quorum, having the same committees as the Priesthood quorum. Those women whose husbands were inactive eventually brought their husbands into activity. This ladies' organization gave invaluable assistance in the barbecue which the elders put on to raise the money for our seminary. At this performance we served between six and seven hundred people. The outstanding achievement of this undertaking was that we had activity from every member of the elders quorums, as well as from the members of the adult Aaronic Priesthood.

A project of the class instruction committee was putting over last year's *Era* campaign. Needless to say, our ward went over the top. Since Priesthood members are supposed to teach their children, they must know what to teach and how to teach, and they were shown how the *Era* could solve the problem. Thus practically all the elders in the ward have access to the *Era*. If they themselves do not take it, some of their families or relatives do. The *Era* has a great spiritual uplift in the homes of our members.

The personal welfare committee had its projects. When the green card survey was made, we noticed that a large percentage of our members were receiving aid from the government in one way or another. Practically everything consumed was being bought. No longer were our people self-sufficient. To the quorum presidency this fact was alarming. Therefore we set these objectives:

1. Every elder and his family to raise a garden. Those who did not have access to a garden plot were to get one from relatives or other members.
2. Every elder to have a milk cow, where possible. Some elders had two cows or more and the members who wanted cows were thus provided for.
3. Every elder's family to raise at least fifty chickens, thus providing eggs for the family and an occasional chicken dinner.
4. Every family that could keep a pig was to raise its own pork.
5. Every elder who had a farm was encouraged to grow wheat and thus have his own flour. This phase of the project failed to materialize because nearly every farmer was signed up with government farm program. However, it is possible of accomplishment and we are not going to give up the idea.
6. *Building Program.* We now have a building program under the direction of the chairman of the four standing committees. The objective of this program is to have every elder in his own home during 1941. We have one new home practically com-

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MELCHIZEDEK PRIESTHOOD

(Continued from page 395)

pleted. The elder and his family have moved in and will complete it before winter sets in. One woman has had help to re-roof her home. Another elder has completed a basement of his home with the quorum's help and is now moving into it. We now have two more new homes to construct on this project and three to complete, that are now partially done, as well as three to repair. The members desiring homes have furnished the material and the quorum members have assisted with the construction.

We have been negotiating for a sawmill, but as yet this is not completed. However, we hope to have in our quorum either a mill or arrangements whereby our members can work at a mill to get lumber for building purposes.

We are looking forward to establishing the Church Welfare program in our quorum and expect to take care of every quorum member. We are always open for suggestions on how to better the spiritual and temporal welfare of our quorum and its members.

Notice

IT is pertinent to ask if the quorum above reported made only a spurt and then lapsed to its former condition. In answer, we present some figures taken from its fourth quarter report made last January, covering three wards:

Its enrollment was one hundred thirty-two.

The number of visits by the presidency to members was one hundred.

The number of members active in the Church was one hundred nineteen.

The numbers of members who paid tithing in 1941 was one hundred nineteen. Of these ninety-one paid full tithing. During the quarter ninety-eight attended sacrament meetings and eighty-seven kept the Word of Wisdom. One quorum social was held and the six members "away from quorum jurisdiction" were all contacted. The presidency held thirteen council meetings during the quarter.

"What man has done man may do." Let no one be discouraged.

NO LIQUOR-TOBACCO COLUMN

To Be Socially O. K.

THERE are few, if any, members of the Church unacquainted with the fact that the Church stands for total abstinence. Science, experience, and divine revelation (D. & C., Sec. 89) are in agreement in saying liquor and tobacco are not good for man. Why then are smoking and drinking so common among us? The answer generally can be ascribed to the influence of environment.

There are many social occasions—parties, dinners, dances, gatherings, etc., where liquor and tobacco are in evidence. The non-user is not only invited but even urged to partake. The environment superficially indicates that

to indulge is socially the proper thing to do. The novice is in a quandary. "What shall I do?" is his question. His situation is seemingly embarrassing to him. It is in such situations that many take their first drink or smoke their first cigarette.

It is probably true that most of the addicts and occasional participants among us indulge for social reasons. But cannot it be said in truth that to indulge in such situations is to exhibit weakness rather than moral courage? No one likes weakness but all admire courage. An exhibition of weakness may arouse sympathy, but it never commands respect.

Among decent people respect and admiration are always given to one who politely but firmly adheres to his standards of clean, right, and righteous living. To yield shows weakness, to refuse exhibits courage. To be polite, courageous, and strong in the midst of temptation is to be socially "O. K." in all gatherings of decent men and women. If there are social gatherings where this is not the case they should be shunned. No good can come out of them.

A Prayer and its Answer

ON August 11, 1933, Delbert Barney was at work on the Boulder Dam. To make this gigantic structure safe, it was necessary to go about one hundred seventy-five feet below bedrock so that the concrete could be reinforced by a solid rock foundation. On the day mentioned he, with twenty-four other men, all of whom used tobacco except one, (and he used coffee) were working down in one part of the deep pit, the temperature of which was about one hundred thirty degrees. Every fifteen minutes a water boy went around with ice cold water and salt tablets. The purpose of having the water ice cold was so the men would not drink too much, and the salt was to replace the salt that passed through the pores by perspiration.

Everyone of these twenty-five men had passed a thorough physical examination; but before noon two of them had been overcome with the heat and were taken out to the hospital. By 1:45 p. m. all had been overcome by the heat except one who turned to Barney and said: "Six minutes since the water boy has gone and nine more until he will be around again. Do you think I can make it?" He had scarcely uttered these words when he fainted and fell and was carried out.

Barney writes:

About 2:00 p. m.—I was the only one of the twenty-five left—I suddenly started to get weak and pale; I raised my right hand before me and my vision had gone. At this instant I thought of the Prophet Joseph Smith in the sacred grove. Being alone I prayed vocally reminding the Lord of the promises made in the Word of Wisdom. Among other things I said, "Thou

knowest I am weak, nevertheless, I have tried to keep the Word of Wisdom. If thou wilt give me strength to endure this heat I will go on a mission and I will continue to bear my testimony to the world that I have been called as a special witness to the literal fulfillment of the Word of Wisdom." I had scarcely finished praying when I fully regained my strength. Such an invigorated feeling I thought hardly possible. Almost instantly I regained my vision and again proceeded to move heavy rocks.

After quitting time (3:30 p. m.) I went home and fell to my knees and thanked the Lord for the experience I had that day and told him I needed no stronger evidence of the divinity of Section 89 of the Doctrine and Covenants, for I saw five hundred men that day who had fainted and were unable to walk, all of whom were users of tobacco, liquor, and hot drinks.

Elder Barney concludes his letter with this statement: "I bear solemn testimony to the world that the 89th Section of the Doctrine and Covenants is a revelation from God and that Mormonism is true."

Quorums on the Move

THE campaign is not dead. All over the Church the quorums are more active than ever in effort to win their addict members to abstinence. But a wrong impression must not be given. The percentage of addicts among most of the quorums is very small, and is gradually getting smaller, thanks to the "campaign of persuasion" that is persistently and effectively being carried on in the quorums.

And all over the Church during the M. I. A. year now closing the M Men-Gleaners' campaign for a "clean life" has been diligently carried on.

The Aaronic Priesthood quorums have been fully alive during the year May to May, in efforts to so motivate their members that they will never tamper with liquor or tobacco.

Yes, to use a familiar expression, "we are now going places."

Byrd Bans Sale of Cigarettes on U. M. Campus

UNDER this heading the Washington, D. C., *Evening Star* recently said that President H. C. Byrd of the University of Maryland declared: "I trained men for twenty-five years and I know how much longer it used to take me to get smokers into shape as compared to non-smokers. So long as I am president there will be no cigarettes sold on the Maryland campus."—Courtesy of 1st Lt. Joel H. Bowen, Q. M. C.

None to Spare

PRESIDENT CHARLES W. ELIOT of Harvard University once in talking to the freshman class at Harvard on the subject of tobacco gave this address:

"My dear freshman, I want you to remember that tobacco in any form destroys the brain and you have none to spare. Amen."

—Levi Edgar Young.

Melchizedek Priesthood Outline of Study, July, 1942

Text: *Teachings of the Prophet Joseph Smith.*

LESSON 21

WOMAN'S PLACE IN THE CHURCH

Read *Teachings of the Prophet Joseph Smith*, pp. 223-229, 86-88, 201-202, 212, 237, 240, 241, 318; *Gospel Doctrine*, p. 359; *Essentials of Church History*, p. 318.

1. The husband presides in the family
 - a. Each person to act in the sphere allotted to him or her (223)
 - b. Elders entering any house to teach the gospel first to the master of the house (87-88)
 - c. If he consent, message may then be delivered to his wife, children and servants
 - d. If a man forbid his wife, and children under age, to receive the gospel, elder should use no influence against him
 - (1) Let responsibility rest upon his head (87-88)
 - (2) Should use no influence with children contrary to consent of parents or guardians
 - (3) Children owe a duty to these legal guardians
 - e. Teachings should be such as to turn the hearts of the fathers to the children, and the hearts of children to the fathers
 - f. Husbands should love and be kind to their wives:

men ought to love their wives as themselves
 - g. Wives should be subject unto husbands in everything in righteousness (88)
 - h. Children should obey parents in all things
2. Organization of the female Relief Society
 - a. Organized March 17, 1842 (*Essentials of Church History*, p. 318)—First organization of women in the world, so far as history records
 - b. Purpose of the Society—to aid poor, nurse sick, exercise charity
 - c. Principles of this society to practice holiness (259) and purge out iniquity (201)
 - d. A select society of the virtuous and circumspect and holy (202)
3. Prophet's counsel to the Relief Society
 - a. Be particular as to character of members (240)
 - b. Natural for females to have feelings of charity and benevolence
 - c. May now act according to those God-given sympathies (226)
 - d. Teach members to act according to the will of God;

Avoid temptation to feeling of self-righteousness (241)
 - e. Beware of excessive zeal (237)
 - f. Put a double watch over the tongue
 - g. Influence husbands by mildness, meekness, love and purity, not by contention and contradiction (227)
 - h. These qualities will magnify you in eyes of all good men
 - i. When mind is borne down with trouble, perplexity and despair, it needs a solace of affection and kindness (228)
 - j. Don't envy the finery and fleeting show of sinners
 - k. Confine your labors and administrations to those of your own acquaintance
1. Do not indulge too much in the gift of tongues (229)

Discuss:

1. Explain the significance of this declaration of the Prophet to the Relief Society:

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads." (229)
2. Show that the gospel gives a higher status for women than any man-made system in the world.

LESSON 22

WOMAN'S PLACE IN THE CHURCH (Continued)

4. Administering to the sick
 - a. Criticism raised against sisters laying hands on the sick (224)
 - b. Propriety of females blessing the sick, by the prayer of faith, the laying on of hands, or anointing with oil (229)
 - c. Who better qualified to do so than faithful, sympathetic sisters
 - d. God sanctions their labors by healing
 - e. No sin for anybody to bless that has faith
 - f. Signs such as healing should follow all that believe, whether male or female
5. Honoring and sustaining the Priesthood
 - a. Women to receive instruction through the Priesthood (228)
 - b. Priesthood to appoint officers of the Relief Society
 - c. A woman has no right to found or organize a church (212)
 - d. She should not rebuke nor accuse the brethren
 - e. Should pray for and place confidence in her husband whom God has appointed her to honor (226)
 - f. Should sustain with faith and prayers men God has placed at head of the Church to lead His people
6. Eternal blessings for faithful women
 - a. Females, if pure and innocent, can come into the presence of God
 - b. If they live the gospel, how great and glorious their reward in the celestial kingdom
 - c. Angels cannot be restrained from being their associates
 - d. Faithful women participate in the blessings of the endowment (237)
 - e. Co-partners with husbands for eternal blessings

Discuss:

1. Derive and point out the divine purpose in the order of patriarchal government from the following questions:
 - (a) "The order of God's government, both in time and eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fullness, will hold lawful jurisdiction over his own children, and over all the families which sprang from them to all generations, for ever and ever." (Parley P. Pratt)
 - (b) The patriarchal order is of divine origin, and will continue throughout time and eternity.

There is, then, a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of his children." (Pres. Joseph F. Smith)

LESSON 23

MAN'S RELATIONSHIP TO GOD

Read *Teachings of the Prophet Joseph Smith*, pp. 343-355, 369-376, 365, 77, 158, 181, 218, 227, 255, 256, 312, 324; D. & C. 20:79; 76:24; 93:23, 29; 121:32; Moses 3:5; 6:9; Abr. 3:22-28; John 5:19, Heb. 12:9.

1. Man's spirit the offspring of God (D. & C. 76:24; 93:23, 29)
 - a. God, the Eternal Father (D. & C. 20:79; Heb. 12:9)
 - b. The Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard (218)
 - c. He views them all as His offspring (218; D. & C. 76:24)
 - d. God's dealings with His children (256)
 - e. Greatness of the Being who created the universe (344)
 - f. Knowledge of our true relation to God only obtained through ordinances instituted before the world was (324)
2. Organized intelligences or spirits
 - a. The eternal intelligence (158 and footnote)
 - (1) The intelligence of man not created
 - (2) It existed from eternity, and will exist to eternity
 - (3) Had no beginning, and will have no end (353)
 - (4) Co-eternal with God the Father (353 and footnote)
 - b. "Organized intelligences" or begotten spirit children of the Father (Abr. 3:22-23)
 - (1) The intelligences that were organized before the world was
 - (2) God stood among those "that were spirits"
 - (3) All the children of men created spiritually in heaven (Moses 3:5)
 - (4) Man also in the beginning with the Father, that which is Spirit (D. & C. 93:23, 29)
3. The grand council of heaven (D. & C. 121:32; Abr. 3:23-28)
 - a. God stood in the midst of intelligences that were organized
 - b. Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it (181)
 - c. The Father called all spirits before Him at the creation of man, and organized them (158)
 - d. Every man who has a calling to minister was ordained in the Grand Council of heaven before this world was (365)
 - e. The head God called together the gods and sat in grand council to bring forth the world (348)
 - f. Devised a plan to create the world and people it (349)
4. Man created in the image of God
 - a. The Father has a resurrected body of his own (312)
 - b. He hath some day laid down His life and taken it again, as did the Son (346; John 5:19)

(Concluded on page 401)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

THE AARONIC PRIESTHOOD

Twenty-seventh in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

The deed or lease made use of by the bishop in securing to the member his inheritance was in this form:

BE IT KNOWN, THAT I, Edward Partridge of Jackson county, and state of Missouri, bishop of the Church of Christ, organized according to law, and established by the revelations of the Lord, on the 6th day of April, 1830, have leased, and by these presents do lease unto Titus Billings of Jackson county, and state of Missouri, and is bounded as follows, viz:—beginning eighty rods E, from the S. W. corner of Sd Sec, thence N, one hundred and sixty rods thence E, twenty-seven rods 25 L, thence S, one hundred and sixty rods, thence W, twenty-seven rods 25 L, to the place of beginning, containing twenty-seven and one-half acres be the same more or less subject to roads and highways. And also have loaned the following described property, viz:—Sundry articles of furniture valued fifty-five dollars twenty-five cents,—also two beds, bedding and clothing valued seventy-three dollars twenty-seven cents,—also sundry farming utensils valued forty-one dollars,—also one horse, two cows, two calves and two wagons valued one hundred and forty-seven dollars TO HAVE AND TO HOLD the above described property, by him the said Titus Billings to be used and occupied as to him shall seem meet and proper. And as a consideration for the use of the above described property, I the said Titus Billings do bind myself to pay the taxes, and also to pay yearly unto the said Edward Partridge bishop of said Church, or his successor in office, for the benefit of said Church, all that I shall make or accumulate more than is needful for the support and comfort of myself and family. And it is agreed by the parties, that this lease and loan shall be binding during the life of the said Titus Billings unless he transgress, and is not deemed worthy by the authority of the Church, according to its laws, to belong to the Church. And in that case I the said Titus Billings do acknowledge that I forfeit all claim to the above described leased and loaned property, and hereby bind myself to give back the lease, and also pay an equivalent for the loaned, for the benefit of said Church, unto the said Edward Partridge bishop of said Church; or his successor in office. And further, in case of said Titus Billings or family's inability in consequence of infirmity or old age, to provide for themselves while members of this Church, I the said Edward Partridge bishop of said Church, do bind myself to administer to their necessities out of any fund in my hands appropriated for that purpose, not otherwise disposed of, to the satisfaction of the Church. And further, in case of

(Continued on following page)

Phoenix Joins One Hundred Percent Standard Quorum Award Stakes

PHOENIX stake and ward leaders are rejoicing over their accomplishments in qualifying all Aaronic Priesthood quorums for the Standard Quorum Award for 1941.

Ward bishoprics and their well organized ward committees have experienced new joys and lasting happiness as a result of their united efforts in keeping boys active and happy in their Priesthood responsibilities.

The Aaronic Priesthood Standard Quorum Award program is practical, and is demonstrating its effectiveness in the lives of young men throughout the Church. Nine hundred and thirty-one awards have been approved to date by the Presiding Bishopric for the year 1941.



The teachers and deacons of the Bern and Montpelier Fourth Wards, Montpelier Stake, are shown displaying the Aaronic Priesthood Standard Quorum Awards presented in recognition of their Priesthood activities during 1941. The presentation was made by Bishop Joseph L. Wirthlin of the Presiding Bishopric during the Montpelier Stake quarterly conference held March 7, 1942.

It was the first time the teachers and deacons of Montpelier Fourth Ward and the teachers of the Bern Ward had received this recognition. The deacons of Bern, however, have earned the award for four years. To qualify again during 1942 will entitle this quorum to the fifth year blue ribbon award.

Bishop Joseph L. Wirthlin, Stake President, Silas L. Wright and Counselor Lorenzo Swenson are seated in the front row in each photograph, and Elmer S. Burdette, chairman of the state Aaronic Priesthood committee, is first from left on the back row. Ward bishoprics and quorum advisers are shown with their respective quorums.



AARONIC PRIESTHOOD BANQUET, MT. PLEASANT SOUTH WARD, NORTH SANPETE STAKE
Bishop J. Seymour Jensen and Counselors H. G. Erickson and Calvin Christensen furnished the Aaronic Priesthood of their ward a delightful banquet in appreciation for past support and to launch a determined drive to have one hundred percent Standard Quorum Awards for 1942.

Bishop Jensen made the following comments in reporting Aaronic Priesthood activities: "The boys are responding very well to their duties of ward teaching, taking care of the sacrament and gathering fast offerings."

"Each quorum is also working on a welfare project this year."

"We hope to qualify all quorums for the Standard Quorum Award."

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Adult Aaronic Priesthood Members Over 21 of Tooele Fifth Ward Active in Ward Teaching

IT is reported that in many instances some very effective ward teaching has been done by the brethren of the Aaronic Priesthood over twenty-one years of age. A communication from Lafayette Orme, chairman of the Tooele Stake adult Aaronic Priesthood committee, brings to light a specific example.

Through the faithful and untiring efforts of William Jordan and Bert Stephens, in charge of the work in the Tooele Fifth Ward, and acting under the direction of Bishop W. Bevan Anderson and counselors, nine of the adult brethren are actively engaged in the Priesthood assignment of ward teaching. Brother Orme reports that these brethren are enthusiastic in filling this assignment, and that much good is being accomplished through their efforts. He reports the full support of the ward bishopric in this activity, which is so essential to the success of this program.

The Presiding Bishopric recommend the use of these older brethren of the Aaronic Priesthood in ward teaching wherever possible and advisable. It would be well for them to be assigned this responsibility with a more experienced member of the Melchizedek Priesthood at first. In many instances it has been found that after a short assignment with a more experienced companion, these brethren take hold of the work in a most commendable manner.

Aaronic Priesthood

(Continued from preceding page)

the death of the said Titus Billings his wife or widow, being at the time a member of said Church, has claim upon the above described leased and loaned property, upon precisely the same conditions that her said husband had them, as above described; and the children of the said Titus Billings in case of the death of both their parents, also have claim upon the above described property, for their support, until they shall become of age, and no longer; subject to the same conditions yearly that their parents were: provided however, should the parents not be members of said Church, and in possession of the above described property at the time of their deaths, the claim of the children as above described, is null and void.

IN TESTIMONY WHEREOF, WE have hereunto set our hands and seals thisday of....., in the year of our Lord, one thousand eight hundred and thirty.....

IN PRESENCE OF

(To be continued)

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelations, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - a. With your neighbors and associates?
 - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - a. As a member
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions!
 - b. As an officer
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for July, 1942

SUSTAINING CHURCH AUTHORITIES

IN the early days of the Church the General Authorities and members were targets for the bitterest persecution and criticism. This ill treatment, however, came, for the most part, from those not of the Church. For strength against these attacks the Latter-day Saints became united as one man in their efforts for preservation and liberty. They sought and followed the counsel of the leaders of the Church whom they sustained as the chosen oracles of God. Out of these tribulations the mighty strength of the Church was developed.

The Church today, however, is again face to face with criticism and fault finding. This time, however, they are all the more harmful and unbecoming, since, in a great many cases they come from those within the Church. This is sad indeed. The most pitiful thing is that this critical attitude on the part of members of the Church is as a mill-wheel slowly grinding away their testimonies of the truth.

There is no power on earth that can disrupt or destroy the Church. It is God's work, and it will fulfil its ultimate destiny. What a great satisfaction it is to unreservedly sustain and uphold those called to direct the onward progress of this sacred institution. How noble to pray ever humbly before the Lord for the inspiration and guidance of His leaders. How admirable to follow their counsel and thus demonstrate our devotion and loyalty to the Most High, and our worthiness to be Latter-day Saints.

The policies, decisions, and counsels of the leaders of the Church are inspired. The mind and will of the Lord is given through His chosen servants. Time has vindicated their judgments, and demonstrated beyond all doubt that what the Lord gives through our leaders is for our blessing and exaltation. We stand in our own light when we assume to set aside the counsels of God thus given for our guidance.

Let there be unity and full support coming from Church membership. God is guiding His leaders; the wise and prudent will follow their counsel.

MESSENGER TO THE CHURCH

(Continued from page 377)

Ward and stake workers generally accepted the responsibility of seeing that soldier boys receive the *Era*. Some stakes conducted very systematic campaigns. One which was brought most forcibly to our attention and which perhaps was as effective as any was the campaign conducted in the South Davis Stake. That stake appointed an *Era* worker to handle "Service" subscriptions only. Brother Alvin Sessions was selected to do this particular job. He

did not concern himself with any other subscriptions but only those subscriptions for soldier boys. He went about the stake in a very systematic way, having had in advance the names of all the boys in the training camps, and suggested to individuals whom he felt could afford it to give a gift subscription to a boy in the service. He tells us that he met with enthusiastic response and that many individuals in the stake gave two or three subscriptions each, and before his work was finished he had an *Era* going to every boy in the service from

the South Davis Stake. Brother Sessions, a very fine Church worker, and an exceptional leader, accepted this job as a missionary calling. He put forth every effort in order to do this work to the very best of his ability. The results speak for themselves. Every boy in the service from that stake has an *Era*, and many of the contributors were non-members of the Church.

A great many striking ideas were developed by stake and ward workers this year in order to give enthusiasm and interest to the campaign. The Denver Stake under the direction of Brother Clement E. Walters had a very attractive display. The Rigby Stake under the direction of Brother C. J. Call developed displays which were taken from ward to ward. The Inglewood Stake sponsored treasure hunts. Many other ideas were advanced; parties, dances, etc., were given to add stimulus and interest to the campaign effort.

The *Era* activity this year has been the most interesting in the history of the magazine. Almost every conceivable record has been broken, and when the final curtain was rung down we found ourselves more than ten thousand subscriptions ahead of the same period last year which was the biggest previous year in *Era* history. One hundred and nine stakes and missions out of a possible one hundred fifty-two had gone "over the top" with a full quota. One thousand two hundred and thirty-six wards and mission branches had secured a full quota which was an increase of one hundred sixty-nine over the same date last year, and for the May issue sixty-five thousand copies of the *Era* will be sent to subscribers throughout the Church. This is the record of the 1941-42 *Era* year, a record which is made possible only by the devotion and loyalty of a large field of conscientious *Era* workers—*Era* workers who have accepted the task willingly and in humility have given their very best efforts in order to spread the gospel message through the pages of *The Improvement Era*.



Leah I. Cardon,
Y. W. M. I. A.
"Era" director (no
photo available).

Ethel Evans, Y.
W. M. I. A.
"Era" director
(no photo avail-
able).

GROUP "A," PERCENTAGE OF QUOTA

SEATTLE STAKE—President Alexander Brown; Stanford Bean, superintendent of Y. M. M. I. A.; Mabel Tucker, president of Y. W. M. I. A.; and L. C. Seal, Y. M. M. I. A. "Era" Director.

JUAREZ STAKE—President Claudius Bowman; Claudius Bowman, Jr., Y. M. M. I. A. superintendent; Ella R. Farnsworth, Y. W. M. I. A. president; Bryant R. Clark, Y. M. M. I. A. "Era" director; and Maza Lunt Hatch, Y. W. M. I. A. "Era" director.

PHOENIX STAKE—President J. Robert Price; W. E. Broberg, Y. M. M. I. A. superintendent; Ethel R. Peterson, president of Y. W. M. I. A.; and L. L. Driggs, Y. M. M. I. A. "Era" director.

UNION STAKE—President George A. Bean; Melvin Westenskow, superintendent, Y. M. M. I. A.; Marjorie Ellsworth, president of Y. W. M. I. A.; Clifford Westenskow, Y. M. M. I. A. "Era" director; and Ruth Stoddard, Y. W. M. I. A. "Era" director.

WASHINGTON STAKE—President Ezra T. Benson; George Haslam, Y. M. M. I. A. superintendent; Leah I. Cardon, Y. W. M. I. A. president (no photo available); Wylie D. Goodsell, Y. M. M. I. A. "Era" director; and Ethel Evans, Y. W. M. I. A. "Era" director (no photo available).

PERCENT OF QUOTA

GROUP "A"

Stake	Percent	Stake	Percent
1. SEATTLE	385.1	22. Reno	132.1
2. JUAREZ	242.9	23. So. Arizona	129.4
3. PHOENIX	224.7	24. Young	128.2
4. UNION	183.1	25. Weiser	126.3
5. WASHING- TON	173.	26. Nampa	123.9
6. SAN JUAN	169.3	27. Nevada	119.7
7. SAN DIEGO	168.	28. Cassia	118.9
8. LETH- BRIDGE	168.	29. Kanab	118.4
9. SAN BER- NARDINO	166.9	30. San Luis	118.3
10. SAN FRAN- CISCO	162.3	31. Bear Lake	117.1
11. Moapa	158.4	32. Minutia	116.3
12. Long Beach	153.	33. Montpelier	115.5
13. Taylor	147.2	34. Mahad	114.3
14. Portland	145.4	35. Joseph	113.4
15. Denver	144.4	36. Portneuf	113.4
16. Mt. Graham	142.5	37. Gridley	110.1
17. Shaleigh	142.1	38. Duchesne	108.2
18. Chicago	139.8	39. Battcock	108.5
19. Boise	137.3	40. Sevier	108.
20. New York	136.3	41. Unvada	107.9
21. Sacramento	132.7	42. Teton	107.6
		43. Idaho	105.7
		44. So. Summit	104.5
		45. Summit	103.7
		46. Lehi	103.2

MESSENGER TO THE CHURCH

Stake	Percent	Stake	Percent
47. Twin Falls . . . 103.1		59. Gunnison . . . 62.2	
48. Raft River . . . 102.9		60. Moon Lake . . . 58.3	
49. Morgan . . . 102.7		61. So. Sevier . . . 57.6	
50. St. Johns . . . 90.6		62. Moroni . . . 54.8	
51. Lyman . . . 89.		63. Garfield . . . 50.	
52. Timpanogas . . . 86.1		64. Santaquin . . . 48.2	
53. Smithfield . . . 78.7		65. Juab . . . 47.5	
54. Roosevelt . . . 77.9		66. Pangloss . . . 47.4	
55. Zion Park . . . 70.7		67. No. Sevier . . . 42.2	
56. Woodruff . . . 70.1		68. Wayne . . . 44.7	
57. Beaver . . . 64.8			
58. Lost River . . . 62.6			

GROUP "B"

Mission	Percent	Mission	Percent
1. EASTERN STATES . . . 379.		4. New England . . . 104.9	
2. No. Cent. Sts. . . 275.6		5. Texas . . . 100.3	
3. Canadian . . . 177.6		6. Central States . . . 98.	
		7. Western States . . . 84.6	

PERCENT OF QUOTA

GROUP "B"

Stake	Percent	Stake	Percent
1. SO. LOS ANGELES . . . 415.5		35. Deseret . . . 108.8	
2. INGLEWOOD . . . 259.5		36. Nebo . . . 108.8	
3. SAN FERNANDO . . . 209.6		37. Blaine . . . 108.6	
4. BIG HORN . . . 166.4		38. Highland . . . 108.	
5. BLACKFOOT . . . 156.2		39. Uintah . . . 107.2	
6. SNOWFLAKE . . . 153.6		40. Alberta . . . 106.5	
7. SALT LAKE . . . 152.9		41. Alpine . . . 105.5	
8. OGDEN . . . 149.7		42. Provo . . . 103.8	
9. LOS ANGELES . . . 139.		43. So. Salt Lake . . . 102.9	
10. PASADENA . . . 135.7		44. Cottonwood . . . 102.8	
11. Oakland . . . 134.9		45. Utah . . . 102.7	
12. West Jordan . . . 134.8		46. Box Elder . . . 102.4	
13. No. Idaho Falls . . . 128.8		47. Liberty . . . 101.7	
14. Star Valley . . . 127.9		48. Granite . . . 101.6	
15. Mt. Ogden . . . 123.2		49. Yellowstone . . . 101.5	
16. Maricopa . . . 120.9		50. Logan . . . 101.5	
17. Rexburg . . . 119.6		51. Wasatch . . . 101.3	
18. Onida . . . 117.5		52. Hyrum . . . 94.8	
19. Burley . . . 115.4		53. St. George . . . 91.9	
20. Pocatello . . . 115.2		54. Tropic . . . 86.6	
21. Benson . . . 114.2		55. No. Weber . . . 84.	
22. No. Davis . . . 114.		56. East Jordan . . . 82.2	
23. So. Davis . . . 113.8		57. Bear River . . . 74.3	
24. Weber . . . 113.7		58. Sharon . . . 71.1	
25. Rigby . . . 113.4		59. Big Cottonwood . . . 68.1	
26. Bonneville . . . 113.3		60. Kolob . . . 67.4	
27. Wells . . . 113.2		61. So. Sanpete . . . 65.6	
28. Emigration . . . 113.1		62. Parowan . . . 64.	
29. Cache . . . 112.9		63. Milford . . . 63.8	
30. Riverside . . . 111.9		64. Oahu . . . 61.5	
31. Elsinore . . . 110.4		65. Carbon . . . 58.5	
32. Idaho Falls . . . 110.4		66. Emery . . . 56.2	
33. Grant . . . 110.1		67. Oquirrh . . . 57.8	
34. Franklin . . . 110.		68. Palmyra . . . 56.	
		69. No. Sanpete . . . 49.9	
		70. Pioneer . . . 48.6	

GROUP "B"

Mission	Percent	Mission	Percent
1. NO. STATES . . . 487.4		4. Northwestern . . . 120.9	
2. Southern States . . . 293.8		5. East Central States . . . 73.8	
3. California . . . 144.5			

Melchizedek Priesthood

(Continued from page 397)

- Jesus treads in the tracks of His father (348)
- God himself was once as we are now, and is an exalted man (345, 346)
- A man in bodily form, and once dwelt on an earth (346)
- Adam created in the very fashion, image and likeness of God (345)
- "In the image of his own body, male and female, created he them" (Moses 6:9)
- God made a tabernacle and put a



GROUP "A," NUMBER OF SUBSCRIPTIONS

LETHBRIDGE STAKE—President Asael E. Palmer; Reed E. Ellison, Y. W. M. I. A. superintendent, and acting "Era" director; and Caroline L. Pitcher, president of Y. W. M. I. A., and "Era" director.

LONG BEACH STAKE—President C. Douglas Barnes; Goldwin Cluff, superintendent, Y. W. M. I. A.; Rhoda Hinkley, president of Y. W. M. I. A.; and Ruth Ballantyne Lindquist, Y. W. M. I. A. "Era" director.

TAYLOR STAKE—President T. George Wood; John L. Allen, superintendent of Y. W. M. I. A.; Floretta A. Walton, president of Y. W. M. I. A.; Donald E. Wilde, Y. W. M. I. A. "Era" director; and Emma H. Dahl, Y. W. M. I. A. "Era" director.

SAN FRANCISCO STAKE—President Howard S. McDonald; L. LeRoy W. Lambert, Y. W. M. I. A. superintendent; Ruth Martin, Y. W. M. I. A. president; and Gwen Millet, Y. W. M. I. A. "Era" director.

SHELLEY STAKE—President J. Berkeley Larsen; Vernard Huntsman, superintendent, Y. W. M. I. A. Louise Miller, Y. W. M. I. A. president, and Gwen Millet, Y. W. M. I. A. "Era" director.

spirit into it, and it became a living soul (352)

Discuss:

- Justify from scripture these statements: "The spirits of mankind are the offspring of God. . . . God the Eternal Father is the actual and literal Parent of Spirits. . . . Of all the spirit children begotten of the

Eternal Father throughout the eons past, Jesus Christ was the firstborn." (*Vitality of Mormonism*, p. 242)

2. Who attended the Grand Council in heaven, according to the Prophet?

3. Quote statements to show that the bodies of Adam and Eve were created in the exact image of the body of the Father and the Son.

Genealogy

(Concluded from page 378)

of this remarkable building, and also of the others which have been built and used by the Church. The usual answer to their question is, in brief:

We as people know of a certainty that we have authority direct from heaven, given through the Priesthood to build temples and perform ordinances in them which will stand throughout eternity. We also know that love in the home and family ties which have increased for a lifetime should not be, and were not intended for this life only, and so a wise and divine plan has been instituted to perpetuate them, in other words, to bind them on earth that they may be bound in heaven. And not only does this concern living but also our dear ancestors who endured much that we might enjoy life

and its blessings, and so for the faithful who have lived and all who now live, a way is open and an opportunity is given to be united with our loved ones forever. Those who have gone before us cannot gain perfect happiness without us, neither can we be perfect without them, and this great and noble work is essential to make sure our mutual exaltation and everlasting joy.

In the early days of this part of Idaho when the land was covered with sagebrush as far as the eye could see, Apostles Wilford Woodruff and Heber J. Grant representing the First Presidency visited the much discouraged Saints who had settled here, and admonished them to remain on their homesteads, promising them that the day would come when this soil would yield forth in its strength, and that flowers and trees, fine homes, schools, and meeting-houses would adorn the land from one

end to the other. Every word of this prophecy has been fulfilled, and even more, for Brother Woodruff then added: "Yes, and as I look into the future of this great valley, I can see beautiful temples erected to the name of the Living God, where holy labors may be carried on in His name for generations to come."

This divine prediction is now also fulfilled and the temple stands majestic by the river. Sister Joseph A. Brunt, one of the pioneers, residing now within a block of the new temple, at one time wrote the following inspired lines:

The winding river rushing on to the sea,
Will pause by the temple,—a mirror will be,
And through its long course can nothing compare

With the temple's reflection that is pictured there.

Mutual Messages



DO NOT FAIL TO REPORT

THERE is one more monthly report, that of May, which should be in the general offices by June 15th. It is an important report because it requires among other things a statement on whether the wards are completely organized.

At the same time, the annual report should be prepared and sent in. It is extremely necessary that this come in, with every ward included and on time. From some stakes we are sure this will arrive as a matter of course. The work has been organized on that basis. Other stakes have a tradition of tardiness in this respect and still others let the year go by without their record being made a part of the history of the Church. This is a rather heavy responsibility to carry.

From a bulletin of the Sacramento Stake, we take the following two paragraphs:

As you already know the secretaries have one of the most important jobs in any organization. They act in three capacities: statistician, historian, and private secretary. They perform four functions: gathering, organizing, preserving, and publishing.

The first three they have been performing all year. Now it is their opportunity and duty to perform the fourth. It is the climax toward which all the other functions should build. If it is not performed, all the other functions have been performed in vain and the time and effort given to them have been in part at least wasted. Neglect of this important function is the cause of so many secretaries feeling that they and their work are unimportant and unappreciated.

To this we might add that these duties are not those of the secretary alone.

Where a secretary efficiently does the job, the executives need not intervene, but where there is neglect or delay, the executive must see to it that this important record of the Church is properly made.

NOTABLE ACHIEVEMENT

THE Twin Falls Stake is proud of a unique double mixed quartet comprising members of one family, each member representing a different department in M. I. A. They thrilled the congregation at our recent M. I. A. quarterly conference Sunday evening service with their rendition of "The King of Glory." Carolyn Cutler is the accompanist.

The Luke family have been very active both in Church and civic affairs in this community. Mr. Luke has taught music in the high schools for a number of years past, and is now in the mortuary business at Twin Falls. Mrs. Luke is a piano instructor. All sing and play the piano as well as band in-

struments. Maurine won first place in soprano throughout her high school, Betty Ruth winning first in flute, Bill in saxophone, and Clinton, Jr., in baritone horn. In Mutual Mr. and Mrs. Luke are members of the Special Interest class. Maurine is a Gleaner, Bill an M Man and activity counselor, Betty Ruth a Junior, Clinton, Jr. an Explorer, J. Preston, a Boy Scout, and Emma Lou a Bee-Hive Girl.

(Concluded on page 412)

EARL A. CHECK-
ETTS, JR., WINNER
OF SECOND PRIZE
IN THE M. I. A.
SCOUT THEME PRO-
JECT CONTEST
(SEE APRIL "ERA,"
PAGE 215)



THE LUKE FAMILY,
STALWARTS OF
M. I. A.



WESTWARD AMERICA

(Continued from page 369)

For its historical renaissance in the past ten or twelve years, the nation has reason to be indebted to a handful of leaders of vision, and in particular to the unceasing efforts, patience, and enduring faith in this work of Howard R. Driggs. His dynamic leadership, and a lifetime of pioneering to make our youth value their freedom go back to his own youth. At the age of ten Howard Roscoe Driggs had earned enough money by catching adobes as a mason's helper to make his first and most thrilling purchase—a stirring book that was to shape his life for many years to come. *One Hundred Years of American Independence* the big volume was called, and as the eager lad read it, sprawled before the fire-side in a small Utah town, he was filled with a burning desire to unearth countless other true stories that went into the making of this land. A half century later, that same desire still dominating a life crowded with activity, the dog-eared book still his most cherished possession, he was to stand before a large gathering of devoted friends from his home state in New York's Waldorf-Astoria hotel and receive the greatest tribute they could give him—the Achievement Award of the Utah Club of New York.

"For distinguished service to Utah and to the West" the citation on the award reads tersely, but behind those simple words lies a lifetime of ceaseless devotion and work for an ideal—"to teach Americans the meaning of America, to teach them what it cost to put the stars in our flag, and what it means to keep them there!"

EVERYONE who knows Howard Driggs knows of his lifelong struggle with a lethargic public to put those words across; and everyone who knows him realizes also that those are words which did not suddenly take on significance for their author simply because the future of America became imperiled. Even two decades ago he was declaring that this present generation of Americans was fast losing touch with their history; we were taking for granted the liberty and comforts we enjoyed with no thought of how they had been won, or by whom, or for what price. Wake up, he was warning, the time will come when we will have to defend this land, and we cannot do it unless we know what America means!

What does America mean? Well, a colorful and vital part of its meaning is found in the story of the Pony Express . . . the Oregon trail . . . the Mormon Pioneers . . . Indians, cowboys, prospectors, stage-coach drivers, soldiers . . . death on the plains . . . starvation . . . untold sacrifices . . . the whole throbbing pageant of the West. The lad back in Pleasant Grove and West Jordan heard romantic stories of those epic days—firsthand accounts, many of them, drawn from his parents and grandparents and anyone else the lad succeeded in cornering. But there must be other tales, the boy realized; he must hear them all . . . every one of them . . . and then, after he heard them he must share them with everybody. How else was he going to teach them about America?

And history for the Driggs boy meant something that was vital, dramatic. If they didn't give it to him that way in school—and the chances were they didn't—he had to dramatize it for himself and his young playmates. The battle of Bunker Hill, the Civil War, the Indian wars were all too vividly reenacted by young Howard and his patriot friends in the nearest corner lot. Unwittingly he was laying the foundation for a means of teaching history which was to prove a far cry from the dull, orthodox fashion of his classroom.

This natural interest in the subject, plus an amazing talent for making these stories live, led him quite logically into the teaching field as the most effective means of bringing this story of America close to the lives of his countrymen. He was profoundly influenced, as so many others of his day were, by Karl G. Maeser, whose magnetic personality proved to him that no matter what the building—and it was then the old Z. C. M. I. warehouse in Provo—any school can be great when a great teacher presides there. It was Dr. Maeser, and later George H. Brimhall, John R. Park, and William M. Stewart, who made young Howard Driggs want to be a teacher, and under the leadership of those masters, he gained a rich experience that proved invaluable to him when later he himself came to train teachers.

But even teaching was not enough he discovered. He wanted to tell

(Continued on page 404)



"They dote on my Thrifty A1 ONE-EGG CAKE"

"They never say 'no' to my Thrifty A1 Cookie Snacks, Meat Pie Ring, Bacon Squares, or my other A1 baking dishes.

"Here is my recipe for One-egg Cake. Try it."

1. Sift and measure $1\frac{1}{2}$ c. **GLOBE "A1" FLOUR** (now enriched with two B-vitamins and iron. When you open the sack note the handy pouring spout). Add $2\frac{1}{2}$ tsp. **baking powder** and $\frac{1}{8}$ tsp. **salt**, sift three times. 2. Cream $\frac{1}{2}$ c. **butter** (or substitute), add $\frac{3}{4}$ c. **sugar** gradually, creaming mixture thoroughly. Add one egg, well beaten, blending well. 3. Alternately add dry ingredients and **milk** ($\frac{1}{2}$ c.), beating batter after each addition. Add one tsp. **vanilla**. 4. Bake in moderate oven (350 deg.) about 30 min. 5. Frost as desired.



Say "GLOBE A1"—Save the difference

WESTWARD AMERICA

(Continued from page 403)

the people the stories of the Pioneers . . . all the stories he could lay his hands on, so Howard Driggs began to put these tales together in book form. He wrote books, many of them—thirty books in thirty years. One by one they came—*The Pony Express Goes Through*, *Ox Team Days*, *Longhorn Cowboy*, *Pioneer Photographer*, *Rise of the Lone Star*, *Texas Ranger*, *White Indian Boy*, and many others—books packed with the romantic lore of the old West, stories told around pitch pine

fires, stories that lived and breathed. The latest book, his greatest, *Westward America*, rolled off the presses in New York a month or so ago to win instant acclaim from both press and public as one of the most important histories about the West that has been written. It is the culmination of more than a quarter-century's earnest quest for first-hand material; it represents "every spare minute I could manage" for more than three years in the actual production of the volume, and at least ten years' collaboration with William

Henry Jackson who prepared the pictures that accompany this dramatic story.

In the book, forty full-page color reproductions of paintings by William H. Jackson recapture various stages in the westward migration. The remarkable feature of the illustrations is that they have been done by a man who traveled seventy-five years ago from the Atlantic to the Pacific as "bullwhacker," "mule-skinner," and vaquero on historic trails. Into his artistic conceptions has gone the enthusiasm of his youth tempered by the experience of his adulthood. Even at ninety-nine, for that is Mr. Jackson's age now, he is painting vigorous, beautiful landscapes.

During the past ten years, Mr. Jackson has been recapturing this period and his pictures make the story of the Old West vibrate with new meaning. Later he photographed the scenes through which he passed. In recent years he has pointed much of the locale in order to make this rich history available to all Americans.

ALL of Dr. Driggs' work, mind you, was just what technically would be called a "hobby" by most people. That is, it has to be carried on in whatever time is left from a very busy day as head of the Department of English Education at New York University where he enjoys a reputation as one of the country's leading educators. Considering his chief interest in history, there are those who seem surprised that he has been teaching English all these years. Not long ago, a newspaper man from a large New York syndicate, interviewing him upon his election as president of the American Pioneer Trails Association, raised this point and asked why the educator was spending his time teaching English. "The English language is just a system of transportation," Dr. Driggs explained to his interviewer, "and my chief business in life is to keep it from carrying 'empties' . . . not only for myself but for my students. Each man has a field that interests him more than another. It so happens that I have chosen to back my cart into history. I have tried to turn English into one basic purpose, trying to save the story of America."

While Dr. Driggs was doing his best in the East to get teachers to strip the husks off history and teach the living thing, there were others

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Westward America

throughout the nation who felt as he did on this same subject. There were a few of them scattered in many states, people, who like himself, sensed the danger that we faced if, as he says, our pioneer spirit lost its force, if Americans, caught in the swift tempo of the machine age, forgot their traditions and proved indifferent to their sources of strength. It was inevitable that sooner or later these people would join forces and do something about it. The story of their efforts is a saga of modern-day pioneering in a wilderness of public indifference.

Characteristically, Dr. Driggs has said that it was not his desire merely to write a book that people would read—instead, he said, "It's my greatest ambition to write a book that they will re-read!"—a book that will help us to get away from the fallacious practice of portraying pioneers as grey-beards. "America," he declares, "from Plymouth Rock down was built by the youth of the country or by men and women of youthful spirit. The pioneer spirit is the youthful spirit, regardless of years, and is the spirit that dares, that thinks ahead, that conquers new problems every moment, every hour." At sixty, white-haired, genial, youthful Howard R. Driggs knows that America will conquer the forces that challenge it now just as it has conquered them in the past; for the conquest of the West developed not merely a great expanse of territory, but it also developed what is infinitely more precious—American character.

The Duncan Flood

(Continued from page 366)

the long run, yet the distress was temporarily greatest in the town of Duncan, so we went back to Duncan, heart-sick and weary, as we realized the terrific loss being sustained by our people.

In the valley around Safford the flood was large, and the water pushed back far up over the crops and damaged many thousands of dollars worth of cotton, but the damage to land and homes was relatively less.

This was probably the most damaging flood that the Gila has ever brought down since it washed out some 16,000 acres of rich bottom land in the few years of high water in the late 90's and up to about 1905, when whole farms of our people in the Safford area were undermined, acre by acre, and converted into a huge sandy river bottom. In

(Continued on page 406)

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THE DUNCAN FLOOD

(Continued from page 405)

those days it was said that the river was so tortuous that a farmer would be on one side of the river one day and wake up the next morning to find himself on the other side of the river.

Thursday came. With another car full of Welfare food and supplies I drove up to Duncan again. I met with all the federal and state relief agencies to correlate the program of rehabilitation. One of our boys, the ward work director, was chairman of this committee in charge of relief. He told me later that this day there were two hundred thirty-one people fed at the C. C. C. camp, but that there were very few of our L. D. S. folks there, most of them having been taken into other L. D. S. homes. It seemed that a large number of the two hundred thirty-one eating were relief agency people from the outside—the town was literally swarming with government agency representatives, Red Cross people, state officials, and others trying to help.

Eight hundred fifty typhoid vaccines came from Safford chapter of the Red Cross and we urged our people to take advantage of the free vaccination. Still there were no utilities. Bedding and clothing were on every line and fence. Mattresses and rugs were out in the sun, upholstered furniture sat out in the yards drying, but still mud was thick and dangerous, for outside toilets had been washed away, cesspools filled and overflowing, and filthy mud was everywhere. Water was still being hauled from Lordsburg some thirty miles away for drinking, but it was far too precious to use for washing or bathing or cleaning. Still there was no power or gas for cooking nor electricity for lighting. It was impossible for the people to get back into their damp muddy homes. But the thick mud was being shoveled out and an effort was being made to work back to normal as soon as possible. Since the people had no clean or dry clothing or bedding and could not get water with which to wash, we gathered up the muddy clothing and linen of our members and had them cleaned by the laundry at Safford, at the expense of the program. This helped much to build morale, and scores of families began to see "silver linings" again.

We found there had been a little criticism from outside that our people did not all eat at the C. C. C. camp, temporary cafeteria, with the others. We explained that we were happy not to have to do so and proud that we were so situated that we could take care of our own. We learned that the Methodist group also pooled their resources and cooked their own meals at their church for their members.

In the afternoon we received a telephone call from Elder Harold B. Lee of

the Welfare organization urging us to handle the situation and meet the emergencies.

Collaborating with the farm security representative and others who knew well the damage, the total loss was roughly estimated at seventy-six percent loss of crops, while some farms were estimated at one hundred percent loss.

A survey of the needs of our people revealed comparatively little immediate want, but considerable inconvenience and distress. However, some of our brethren who had lost all their feed and whose fields were still in deep soggy mud were in need of quick relief on the problem of feed for their hogs, cattle, and horses. We have at Duncan the Inter-state Farmers, Inc., a co-operative mill organized and owned by our people. This mill had suffered a loss of about \$1000 in grain soaked in the bin. We authorized the bishops of the three wards to draw on that damaged grain for feed for the hogs, thus giving relief both to the mill and the farmers. The mill was owned by many of those same farmers who suffered loss.

Thursday evening a meeting was held by President McGrath and me with the Duncan Ward bishopric and welfare workers, and we made as complete a survey as possible, considering each family in the ward; how much the flood had affected them; what they needed; and what we might supply to them.

EARLY Saturday morning our stake work director brought his truck, and we loaded it with food and clothing, then piled high the mattresses we had been making with our program cotton and took another supply to meet temporary needs. The clean new dry mattresses were much appreciated since most of the mattresses in Duncan homes would take weeks to dry. New clean quilts were sent and fruit, honey, tomatoes, extracts, grapejuice, baking powder, flour, beans, other vegetables, and a quantity of shoes for people who had been wading all week in their wet ones. Saturday was the fifth day after the flood, and it became a little brighter with the re-establishment of the gas connections and light and power and, at last, water with which to wash and bathe and clean their homes.

Hoping to get some congressional action in the prevention of a repetition of this catastrophe, we set about to use the wide publicity the flood was given as a wedge to get government agencies to build flood-control dams on the upper Gila. We urged chambers of commerce, organizations, business men, service clubs, and municipalities in the entire region of the watershed to send telegrams to Washington to get the program under way. Our solons there wired back assurance that surveys were being made and gave us hope that eventually protection may be given.

The Duncan Flood

President Mitchell, my counselor, was in Salt Lake to general conference and wired us as follows:

Brother Lee and Arizona Stake Presidents anxious to aid in flood disaster. Desire that Welfare Plan function properly now. Special meeting called for Sunday morning eight o'clock where I am to report definite need. Please wire needs as far as they have been determined. Harold.

To this we replied:

President J. Harold Mitchell
c/o President Harold B. Lee
Church Welfare Office
10 Main St.
Salt Lake City, Utah

Gila flood receded. Reoccupation of many homes with utilities available probably Monday. Most Duncan town people evacuated sustaining varying losses of foodstuffs, furnishings, merchandise, and some condemned stores and dwellings. Red Cross and other Relief Agencies active but most of our people housed and fed by Franklin and other Duncan members during emergency. We have sent ample foodstuffs, clothing, bedding, mattresses for emergency needs from interstate storehouse. Farmers in Virden, Franklin, Duncan wards have comparatively little loss to homes and contents but severe damage to lands, crops, fencing, machinery officially estimated 76% with 21 farms estimated 100% however some our people above water undamaged. Farm security pledged rehabilitation loans to farmers and extension of present obligations. People courageous and cheerful. Believe we have situation fully in hand and need no assistance immediately from region or Church. Giving personal attention to problems. Letter en route to President Lee with complete report. Thank everybody for interest shown. regards.

Spencer Kimball
J. Vernon McGrath

President McGrath and I spent all day Sunday with our problem. We attended the meetings of all three wards all day long trying to encourage the members and build them up. We found a splendid spirit, a gratefulness that there were no lives lost and that conditions were not worse than they were. We found no bitterness and very little discouragement.

Many of our people in these three wards and especially in the Virden Ward came out of old Mexico at the time of the revolution. They recalled that they had come out to a new country starting "from scratch" and that they could still "scratch" some more. There was a good attitude. We recalled an unusual spirit of cooperation and fraternalism on the part of these people when they came to settle Virden. Cooperatively they purchased the eight hundred acre ranch of the Gila Farms Company—then proceeded to divide it in nearly equal acreages for all. A grand celebration was held by the community when the final payment was made, and title was given to each individual farmer. The burning of

(Continued on page 408)

"...so we went to
*Del Monte for a
real vacation!"*

I told my family: "See here—this year we're going to be smart. Long motor trips are out. Hopping from resort to resort is out. We're going to let the other fellow do the work and spend all our time playing or resting. We're going to take the train to Del Monte and enjoy a real old-fashioned vacation for a change!"

Then I told them why I'd picked Del Monte...



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THE DUNCAN FLOOD

(Continued from page 407)

the original notes and mortgage was the incentive for great rejoicing. Though the community is somewhat isolated, there are many attractive and comfortable homes now, well-tilled farms, flowers, shrubs, and lovely surroundings, an example of co-operative effort which President Anthony W. Ivins stated had probably never been equalled in the entire Church.

THE president of the high priests quorum is in Virden Ward as also the senior president of the seventies quorum and the president of an elders quorum is in Duncan Ward nearby. We had asked them to make a careful survey of their quorum members, estimating the damage and ascertaining their financial needs and their ability to carry on. So we called them to a special meeting of Priesthood quorums to consider their surveys. We were amazed at the thoroughness of their check-ups. From them we learned that one of our brethren had lost sixteen acres of cotton, twenty acres of hegari, seven acres of potatoes, one hundred sacks of onions. His hay had disappeared, and the land was covered with sand and gravel. A new channel had been cut across his land and deep gullies filled with water stood where growing crops—near the harvest—had been the week before. His obligations were many and varied. He had hoped to pay most of them with these crops, now gone. His total loss was estimated by his brethren at \$4600.00, and his spirit was as low as his loss figure was high. As he surveyed the wreckage it looked hopeless. He was so completely discouraged that he felt he must abandon the farm and seek employment in defense or mining towns.

Another had lost one thousand sacks of onions, thirteen acres of cotton—ready to pick—sixteen acres of hegari which was to have fed his hogs through the winter. His hay was gone and he suffered many other losses. He had all the expenses of harvesting the onions including labor and sacks, and now no returns from his year's work with which to pay! With these troubles and many obligations he was still smiling but wondering what his creditors would think. One brother in town was seen burying twenty-seven of his prize laying hens in a little grave in his muddy back yard. Still another lost acreage crops, machinery, livestock including calves and hogs. On and on through the quorums we went for specific information. Our estimate at the conclusion of the interviews was a conservative \$100,000.00, an astounding amount for a small rural community.

Next we called into private session individually the various men who had suffered the losses to learn of each his particular problems. Each minimized

his own loss and enlarged upon the need of his brother-neighbor who, he said, had a much greater burden. One member, an elderly widow, sent some of her food over to her neighbor stating that she could "pull out," but she knew the neighbor had suffered the greater loss. We were deeply touched by the marvelous attitude of these people, their spirit of unselfishness and their unflinching courage.

After we had interviewed one brother and he had departed, the quorum officers came back in to say:

"We know that Brother Blank would not tell you of all his losses. He is over-modest and feels that he can work out, but we came back to tell you that he is almost critically injured by this flood, and we feel that he needs help."

One family of nine was left entirely without a home, the dwelling having been totally demolished by the water. The ward people had already located the family in another home and were looking after its needs. Already his quorum had planned to build a new home with Welfare-furnished material and labor by his quorum members. The land has been purchased with Welfare funds and the foundation laid of cement from one of our wards. The carpenters' union, many of whom are our brethren, offered fifty carpenters to come to help re-build the homes.

"MAN GOETH FORTH UNTO HIS
WORK—" (Psalms 104:23)

THEN came the brethren from headquarters to assist us. On Monday, October 13th, Elder Harold B. Lee and Elder Marion G. Romney met with us. With them came President Jesse A. Udall and his counselor, James M. Smith, of the St. Joseph Stake, President Lorenzo Wright of Maricopa Stake, and President E. I. Whiting of St. Johns Stake.

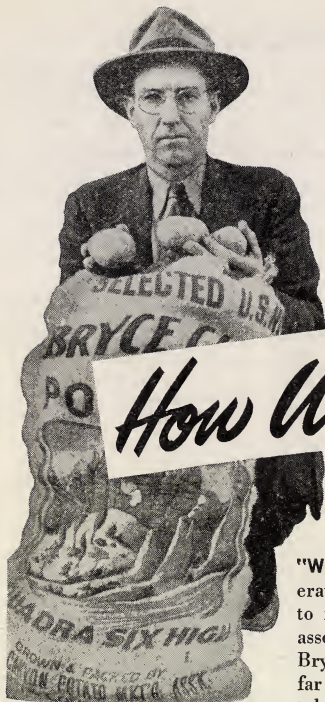
At their request I presented my report of the flood and the situation of our people and their losses and needs. We had made application to the central Welfare committee for \$10,000 which we estimated we would need to properly take care of their immediate needs.

President Wright, acting chairman of the region, had contacted the stakes of the region and had made a canvass of his stake for funds. He brought with him to this meeting some \$1270.00 in cash. President Whiting of the St. Johns Stake reported they had ready ten thousand feet of lumber and subsequently Snowflake Stake reported an equal amount available. He and his brother had agreed to contribute two hundred fifty dollars worth of lumber also. Other stakes came in later with their pledges.

A very poor Mexican brother in Mesa had given five dollars.

(Continued on page 410)

TO UTAH FARMERS



Here's Barlo Luke examining a 100-pound sack of U.S. No. 1 potatoes marketed by the newly formed Bryce Canyon Marketing Association, of which Mr. Luke is manager. On his place at Junction, Barlo Luke gets one of the highest productions of potatoes in Utah—200 to 250 bags an acre



Boyd Luke, 17, shows you a registered Jersey heifer he won for having the most outstanding Jersey project among Utah Juniors. Long ago his dad, Barlo Luke, decided that dairy cows and potatoes went well together in his rotation program

"Almost all our growers plant rows of seed potatoes on one edge of their commercial fields," Barlo Luke told me. "All through the growing season these rows are rogued—that is, diseased and weak vines are removed. In the fall, the healthiest vines are marked—this is called hill selection.

"When the potatoes are ready to harvest these healthy vines are dug and the potatoes on each vine checked for quality and production. If a vine does not produce at least 8 to 12 tubers it is discarded. And if the potatoes aren't of the very best quality the vine is discarded. The potatoes must be smooth and medium size—6 to 10 ounces in weight.

"Potatoes from these extra-healthy vines are our seed the next year. Other potatoes in the seed rows are used for commercial planting. We are continually improving our strain"

How Utah potatoes go to market



"When five little potato cooperatives around here decided to form a central marketing association we named it for Bryce Canyon, which is not far from here," Barlo Luke told me. "By continuing to improve quality we hope to make our potatoes as famous as Bryce Canyon. I check the quality of every bag with the Federal inspectors. Consumers willingly pay a few cents extra for quality. And those few cents, providing we get

their rightful return by distributing efficiently—cutting down handling costs between producers and consumers.

"Let me tell you about our experience with Safeway. Coming into the 1941 deal things didn't look so good for us potato growers here in southern Utah. Even for our best spuds the top price we'd been getting was less than we figured it should be.

"But last season Safeway took a lot of our U. S. No. 1 potatoes at top market prices, which made us feel good. We'd heard that Safeway demands fine quality and always pays the going price or better. Now we know that for a fact"

TOLD TO YOUR SAFEWAY
FARM REPORTER



Mrs. Barlo Luke, pretty mother of 4, likes to buy the family groceries at the nearest Safeway store, in Richfield. The savings and consistent quality make the trip worthwhile, she told me



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War Thrusts Summer Program into High Gear

As part of the all-year war effort of the Church University, the Summer Quarter affords unusual values for high school graduates or others wishing to prepare for skilled service as swiftly as possible.

V High School graduates may begin college June 15. It will be advantageous to them and to the nation for them to begin early and continue four quarters a year until required for military or industrial service.

V Three hundred courses are available this summer, including war courses in mathematics, physical sciences, pre-medics, mechanics, home economics. Noted visiting instructors will join the regular staff.

V Night and day classes in commercial subjects.

V Flexible program—new courses will be organized as needed.

FIRST TERM: June 15—July 24

Summer Musical Festival

SECOND TERM: July 27—August 29

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THE DUNCAN FLOOD

(Continued from page 408)

"You can't afford to give that much," said his bishop.

"The Lord has blessed me," he said; "I've been holding it for just such an emergency."

The group considered the problems all morning then drove to Duncan for a survey and interviews and a meeting with the people of the three wards in the afternoon. In spite of the meeting's having been called in mid-afternoon with only a short hour notice, the Duncan chapel was filled. This meeting continued till nearly seven p. m. The special musical numbers were significant. The president of the high priest quorum, Brother Smith, who lives in Virden and suffered great damage, sang: "My Faith In Thee Shall Last Always." Bishop Romney of the Duncan Ward, also a victim of the catastrophe, closed with a tenor solo: "Have I Done Any Good In The World Today."

Following this meeting we all rushed to Thatcher where a hastily called meeting of some six hundred people of the two stakes took place. The General Authorities and stake presidents spoke of the situation and the need and made an appeal for our people to come to the rescue. The bishoprics and Welfare workers assembled in a later meeting and pledged from St. Joseph Stake and that part of Mt. Graham Stake not so seriously affected by the flood, large quantities of hay and grain and other commodities, equipment, and considerable cash. It was determined that so far as possible all the injured families should have their food, clothing, bedding, and mattresses and other such requirements taken care of by bishops' orders on the interstake storehouse, this to relieve them of cash purchases through the winter so they might use any funds which came into their hands to pay store accounts and other obligations. Plans were made to secure large equipment to level land; it was decided to get posts and supply fencing materials and to work out a program of rehabilitation for the people. It had been suggested that someone from the central storehouse could come down to help solve the problems, but we felt that we should handle the situation.

The wards of Mt. Graham Stake have done well in this matter. The first two to make report came in within a week with nearly double the amount they had pledged. A large ward with a self-assessment of four hundred eighty dollars had collected six hundred dollars, later raised to ten hundred sixteen dollars, plus much in hay and other commodities. A small ward with a pledge of two hundred forty dollars had immediately exceeded three hundred sixty dollars in cash besides other donations. Others have done well and we were most grateful to all the other stakes

and everyone who came so quickly and graciously to our rescue.

When one of our brethren from Virden was loading hay at a barn in St. Joseph Stake, he came to a few bales of poor hay. Noticing it the donor said:

"Throw that out, we'll feed that poor hay here to our dry stock."

The Virden brother jokingly said:

"That's all right, beggars cannot be choosers." To which the donor quickly came back and meant it:

"We want you brethren to understand that we do not consider you beggars. We are happy to give you this feed and help out a little and we want you to have the best."

"Take it to Brother Doe," one of our flood-damaged farmers said as a load of hay was brought to him. "He needs it worse than I do." That was the spirit we found everywhere.

Another of our frequent trips to the flood area was on November 4th, over a month after the flood. We walked over the scene of the disaster. The land lying low near the river was still so wet after five weeks that we could hardly get around. It was oozing water like a sponge. It was still far too wet to do any work. Consideration was given to the purchase of posts, wire, and the building of the river banks and the levelling of the lands.

I had already appealed to the Phelps Dodge Corporation at Morenci to let us use some of their big equipment for a short time to clean the ditches and level the land, but the corporation explained that their defense work was keeping them busy and they could not assist. Next we went to the Soil Conservation Service at Safford and asked for the use of their equipment. They explained that bull-dozer operators were hard to get and all their equipment was tied up but beginning early in December they could let us use some of their dozers if we would pay the cost of operation and fuel which would amount to about \$1.80 to \$2.50 an hour. Beginning with a county unit in December, we were working four county and S. C. S. dozers by early January. The equipment proceeded from farm to farm, assisting both Mormons and non-Mormons in turn.

More help came to us when Elder Clifford E. Young spent a week with us in January. Together we walked miles up the lowlands piled high with sand and gravel or gutted deep to water level. We interviewed some of our brethren who had suffered most, and Brother Young made some valuable suggestions. He took a report back to the central committee, and we received a telephone call from them giving us a vote of confidence which we appreciated. Elder Romney again offered us additional help should we need it.

THE DUNCAN FLOOD

"AND I WILL GIVE PEACE IN THE
LAND . . ." (Lev. 26:6)

IT IS now five months since the deluge. For weeks we have had from one to four bull-dozers working constantly in clearing debris and levelling land and fixing river banks. The paid operators worked their eight hours, then our brethren with permission worked the equipment long into the darkness on both ends of the day, anxious to get the work done. Already dikes have been pushed up in the broken places, these studded with willows and brush with the hope that they would withstand any small flood that might come and further hoping that before another such damaging flood, control dams might be built by government agencies.

"These places are beginning to look like farms again," Bishop Mortensen of Virden Ward wrote us.

We have now distributed these thousands of dollars, quantities of hay and grain and food, clothing, bedding and mattresses and many other commodities. Thousands of cedar posts and scores of spools of new wire and many staples have been used to build back partition and road fences. The high priests quorum is building a dwelling for one of its members whose former home became a mound of mud and debris.

One high priest who received a check to pay for the work of the bull dozer told his bishop: "It was surely a blessing from heaven for me."

When the bishop presented to a member of the adult Aaronic Priesthood a check for \$100.00 partially to pay his dozer account he remarked: "Bishop, I'd much rather be giving the Church a check for \$100.00 than accepting one from you. I am so grateful that the Church would feel like helping me,

especially since I haven't been too active."

Another young man just getting started was deeply touched by the help the bishop took to him. He promised that he would show his thanks by getting busy now in the Church work. He has already shown good faith.

One quorum member returned the check to the bishop saying that he had been greatly blessed of the Lord, had made arrangements for his obligations so he could meet them, and desired this money go to some one not so fortunate as he was. Even while working early and late trying to rebuild his own farm, he with others of his quorum had taken time to plow and plant the farm of a quorum member who had had his leg crushed in an accident.

The people have graciously accepted the help given them but have asked nothing. It is almost unbelievable there was no sickness from continued exposure—no epidemics from the filth of the flood.

We knew we could not make good all the damage—we hoped to help enough to give them hope and courage.

Though the program has paid out only \$2500 for operating cost of the bull dozers to date, it is estimated that at least six thousand dollars worth of work has been done for the brethren. In addition hundreds of dollars worth of food, quilts, mattresses, clothing, shoes, animals, machinery, and other commodities have been distributed. We still have much to do. The land is still in the process of being levelled, planted, and cultivated.

Our people are most grateful. Our hearts are touched. We thank everyone who has helped. We thank the Lord for our leaders and the inspired program of Welfare. With His help our people will emerge from this trial strong and resolute.

THE EDITOR'S PAGE

(Concluded from page 363)

guage can tell, the power and the ability to be as kind, as considerate, as forgiving, as brave, and noble, and true, and to walk in very deed in his footsteps. I could ask nothing more.

May God bless and comfort the hearts of his sorrowing family. May they follow his example, and if they will do this, they will meet him and dwell with him eternally. For no man that ever lived had a more powerful testimony of the living God and of our Redeemer than Joseph F. Smith. From my earliest childhood days, he has thrilled my very being with the testimony that he has borne to all those with whom he has come in contact, bearing witness that he

knew that God lives and that Jesus is the Christ, the Son of the living God, the Redeemer of the world. The very spirit of inspiration that was with this man found lodgment in my heart and in the hearts of many others. I loved Joseph F. Smith as I never loved any other man that I have ever known. May God bless his memory. May He comfort the family and help them and everyone of us to be true to his noble example of integrity, of devotion, of courage, and of love of God and of his fellows; and, particularly, may we all be as kind, as considerate of those that God has given us as he has been toward his family, in my prayer, and I ask it in the name of Jesus. Amen.

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FIELD PHOTOS FOR MARCH 1942

1. Men-Gleaner Banquet and Ball, presented by Canadian Mission.
2. M. I. A. Youth Rally, Maricopa Stake.
3. Missoula District St. Ignatius Bee-Hive Dance.
4. Scene from religious Pageant, "The Road to Bethlehem," Idaho Falls Stake.
5. Soldiers of the L. D. S. Church at Keesler Field, Mississippi.
- 6A. Cast of play "Glamour in the Poconos," presented by Byron Ward of Big Horn Stake. A one-act play.
- 6B. "Grandma Pulls the Strings," presented by Cowley Ward, Big Horn Stake.
- 6C. One-act play "Road Into The Sun," presented by Lovell West Ward of Big Horn Stake.
- 6D. Cast of one-act play "Courage, Mr. Greene," presented by Lovell Ward, Big Horn Stake.
7. Bee-Hive Girls and their Bee Keeper taken at the home of Edith Clouse.
8. Scene entitled "On The Old Trail" from the pageant "New Pioneers on the March," presented at the Maricopa Stake conference.
9. "Life of Lorenzo Snow Wright," presented by Maricopa Stake.
10. Characters in one of the scenes of the pageant, given by Maricopa Stake.

Mutual Messages

(Concluded from page 402)

Bee-Hive Girls

Lucy T. Andersen, chairman; Margaret N. Wells, Ann C. Larson, Marjorie Ball, Florence B. Pinnock, Helena W. Larson.

GOOD news! We now offer you the very newest and up-to-date supplementary information on Bee-Hive for 1942. Just off the press, our latest supplement gives a compact, comprehensive statement of some changes as well as additional helps for the coming year. It is essential for every Bee-Keeper to have one.

Briefly, some of the topics considered are:

1. A week by week outline for summer work during June, July, and August.
2. Stories and applications to be made each month for twelve months on the new 1942-43 theme.
3. Words and music for the Bee-Hive Marching Song.
4. Suggestions for Guardian leaders and three new guides to be used if the need is felt for more instruction on social conduct and ideals of temple marriage.
5. The reading course book for 1942-43.
6. Several important changes in honor badges and a new one on War Service. From inquiries and suggestions it was found that the Bee-Hive Girls are wanting to do their part in the war effort. In order to make the activities somewhat uniform and also to give recognition for service, a new honor badge has been created, and the indications are that the girls will be greatly interested in it.

An honor badge is given for twelve hours service helping an approved defense agency. In the supplement are listed many ways in which girls can fill this requirement. If a girl spends thirty-six hours on this badge, she is entitled to wear a special pin award. This is a bronze pin stamped with a Bee-Hive, the initials B. H. W. E. (Bee-Hive War Emergency), and the statement "Taste the Sweetness of Service." Equipped with a safety clasp, the pin may be purchased at the general board office for 15c which is below cost because the general board is contributing part of the expense as an incentive to the girls.

With uncertainty and rising costs in printing and paper, you will be wise to secure your copy of the supplement immediately. Although it contains about forty pages, we are happy to tell you the price is only 10c. Order now from the Y. W. M. I. A., Bishop's Building, Salt Lake City, Utah.

Evidences and Reconciliations

(Continued from page 385)

awaiting the coming of the key. A man, likewise, holds the Priesthood by which all the work in the Church is accomplished, but he can use it in certain Church activities only when the necessary keys are conferred upon him.

Further, a man who owns a car may not be allowed, because of police orders, to drive down certain streets. Similarly, a man may receive the Priesthood, but can exercise its power, within the Church, only by the authority of the proper officials.

On his own property and on open streets the man may drive his car without question. Similarly, in behalf of himself and his family, and for the general good, a man may exercise his Priesthood without reference to the official body of the Church.

They who have the right to say when, where, and how the Priesthood shall be used for the Church have keys of authority. They may give authority or keys to others.

Every priest has the authority to administer the sacrament; every elder has the authority to baptize; but neither can so officiate in the activities of a ward unless called to do so by the bishop who holds the keys of authority for the ward.

Every high priest has the authority to preside, but cannot preside over any stake organization without being called to do so by the stake president, who holds the keys of authority for the stake.

All members of a Priesthood quorum hold equal Priesthood authority, but in the president of the quorum is vested the authority to use the Priesthood for quorum purposes, for he holds the keys of authority for the quorum.

A seventy by virtue of his Priesthood has authority to preach the gospel, but he cannot fill a mission unless he is called by the proper officers of the Church, and set apart for that purpose—that is, unless the keys of that ministry are conferred upon him, within his specific field, by those who hold the general keys of spreading the gospel abroad, and can confer them on others.

Therefore it is customary and proper in ordaining or setting apart men to providing offices to confer upon them the associated keys of authority. If in ordaining a man to

(Concluded on page 415)



Above everything else today—the job is to win the war.

WHAT GREYHOUND IS DOING: Greyhound is furnishing transportation for the armed forces and for war workers to and from plants. ★ Greyhound is continuing to serve civilian travelers, now more dependent on buses because of private car and tire restrictions. ★ This tremendous task constantly grows greater and is being done with the limited number of buses available.

WHAT YOU CAN DO: You can help by traveling during the middle of the week—thus providing more seats for military personnel and war workers who must travel on weekends. ★ Greyhound will continue to furnish the best service that war conditions will permit. ★ But we must all remember—before personal convenience and pleasure—it is Victory First.



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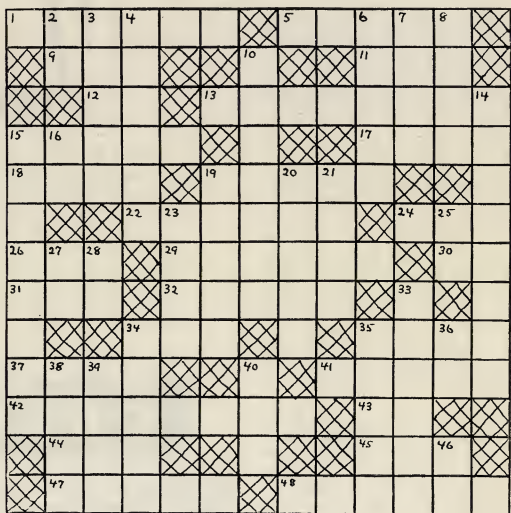
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Scriptural Crossword Puzzle—The Twelve Tribes

"All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them."—GEN. 49: 28.



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No. 6

ACROSS

- 1 "... is a fruitful bough, even a fruitful bough by a well"
- 5 "... thou are he whom thy brethren shall praise"
- 9 "... shall judge his people, as one of the tribes of Israel"
- 11 Epoch
- 12 Size of shot
- 13 "... shall ravin as a wolf"
- 15 Approaches
- 17 Stringed instrument
- 18 Prophetess who gave thanks when Christ was presented in the temple. She was of the tribe of 47 across
- 19 "I do ... to day and to morrow"
- 22 Absalom ... his hair once a year
- 24 "was rent in twain, from the ... to the bottom"
- 26 Son of Noah
- 29 "Unstable as water, thou shalt not excel" was said of ...
- 30 Cry of surprise
- 31 "fire shall ... every man's work of what sort it is"
- 32 Worker on chairs
- 34 Pale
- 35 "Simeon and ... are brethren. I will divide them in Jacob, and scatter them in Israel"
- 37 Asiatic sardine
- 41 "lay down our ... " 1 John 3: 16
- 42 "... is a strong ass couching down between two burdens"
- 43 Direction
- 44 "a city that is ... on an hill cannot be hid"
- 45 Vessel
- 47 "Out of ... his bread shall be fat, and he shall yield royal dainties"
- 48 The same blessing was given to both ... and Levi

DOWN

- 2 Alleged force
- 3 "Get thee behind me, ..."
- 4 Insnare
- 6 "and three tenth ... of fine flour" Lev. 14: 10
- 7 "terrible as an ... with banners"
- 8 "his raiment of camel's ..."
- 10 "... shall dwell at the haven of the sea"
- 14 Paul visited ... Acts 16: 11
- 15 "... is a hind let loose: he giveth goodly words"
- 16 Measure
- 19 "He that hath ... hands"
- 20 "... against the king"
- 21 A city of Judah Josh. 15: 21
- 23 The killer whales
- 25 Exclamation
- 27 A chief place of Moab Num. 21: 28
- 28 Pronoun
- 33 Some of these blessings seem ...
- 34 "Cursed be their anger, for it was fierce; and their ... for it was cruel" Gen. 49: 7
- 35 Flex
- 36 Brother of Odin (Norse Myth.)
- 38 Mountain of Greece
- 39 Employs
- 40 "... a troop shall overcome him: but he shall overcome at the last"
- 46 City of Egypt Jer. 46: 25

Evidences and Reconciliations

(Concluded from page 413)

the office of elder, seventy, or high priest, the keys of authority are conferred, it means that henceforth he has full right to the use of the power committed to him to meet his own needs, and in guarding and blessing his own family, and all who have need of help. But, when men are called to specific offices of responsibility, the corresponding keys of authority are conferred, even though the man already holds the Priesthood.

President Joseph F. Smith has drawn the clear distinction between the Priesthood and the keys of the Priesthood:

The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood, has this authority delegated to him.

But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the KEYS of the Priesthood. In their fulness, the keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or in other words, the KEYS of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority.—Joseph F. Smith, *Gospel Doctrine*, pages 168-9.

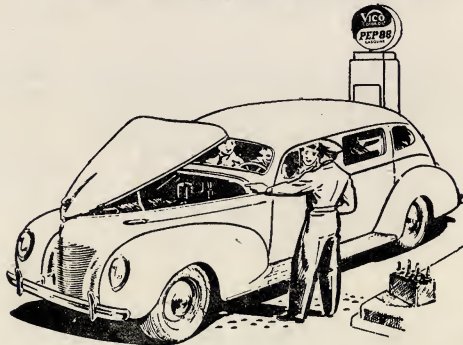
—J. A. W.

Summer Photography

(Concluded from page 357)

main scene will not appear so empty. Avoid getting two pictures in one. By this I mean tell only one picture story at a time. If you show Brother Joe milking the family cow, show just that and nothing else. Do not include sister gathering eggs nearby. By all means get her picture, but on another negative. To be successful, pictures must have unity. They must have one center of interest. Clashing subjects spoil the best subject matter.

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Your Page and Ours

LET'S SAY IT CORRECTLY

ALTHOUGH *elder* and *older*, *eldest* and *oldest* have the same meaning, there is a distinction that careful speakers will make. *Elder* and *eldest* are used in referring to kinfolk; *older* and *oldest* to all other persons, places, or things.

Dear Editors:

SINCE my induction into the army, the *Era* has meant more to me than ever before. The May issue arrived yesterday, and I was overjoyed to find it filled with the wonderful messages that I had been wanting to read ever since conference.

I heartily recommend that every man in the armed forces should have the *Era*. I feel my copies have been put to excellent use—several fellows having read them. They are excellent missionaries.

I am more thankful than I can express for the privilege I have of attending, in uniform, of course, the nearby wards of the Church, and for the wholehearted welcome I've received. You are doing a wonderful work here, as everywhere.

Sincerely,

Your brother,

P.F.C. Alma B. Rigby,
HQ & HQ Squadron,
32nd Air Base Gp.,
March Field, California

Dear Editor:

I THOUGHT I would write a few lines and let you know what *The Improvement Era* means to one in the Army.

I look forward to its coming each month as I find it such a comfort to read such wonderful articles as the *Era* has in it.

Many of the fellows here also read it, and most of them seem to enjoy it about as much as I do. There have been a number that have asked me questions about the Church, a little in spreading the gospel in the army camp.

I also used the *Era* to the fullest advantage while in the Northern States Mission from which I was released last November.

I hope and pray that all the Latter-day Saint boys in the army camps over the U. S. find the *Era* as valuable in everyday life as I do.

Sincerely your brother,

Pvt. Leslie G. Myers,
Co. G, 32nd Armed Reg't.
Camp Palk, Louisiana.

Dear Editor:

SINCE coming to the mission field, I have realized more fully the importance of the *Era*. Each month we look forward to the new issue which always brings something new and inspirational to our missionary activities.

I have just recently discovered a section which has heretofore meant nothing to me. It is "The Cooks' Corner." We have tried several of the recipes given, and they have turned out swell.

Congratulations in your endeavors for a bigger and better *Era*.

Sincerely,

Elder Leo W. Hurst,
New England Mission

TAKING TURNS

Friend: "I hear your son is getting on quite well."
Crabtree: "I'll say so! Two years ago he wore my old suits. Now I wear his."

THE CURE

Asylum patient, meeting new superintendent: "Who are you?"

"Why, I'm the new superintendent—I'm in charge here now."

"Hah—it won't take them long to knock that out of you! I was Napoleon when I first came here."

JUDGING BY LOOKS

"My husband has disappeared," a woman sobbingly told the desk sergeant at police headquarters, "Here is his picture. I want you to find him."

After inspecting the photograph, the sergeant asked, "Why?"

DIDN'T WORK WITH GEMS

"What was your last job?"

"Diamond cutter."

"In the jewelry business, huh?"

"No, I trimmed the lawn at the ball park."

FORCE OF HABIT

Jimmy, six, youngest of eleven children, was taken to the hospital to see his father who was quite ill. Jimmy was quiet, almost reverent, until time came for him to leave. Then he tiptoed up to the bedside, and whispered in his father's ear: "Kin I see the baby now?"

WRONG ALL AROUND

Kind Old Gentleman: What's your little brother's name?
Buddy: His name would be Jack if he was my brother, but he ain't, and her name is Ruth.

SNAPPY COMEBACK

Two autoists met in an alley too narrow to pass each other. One of the autoists rose in his car and shouted to the other:

"I never back up for any fool."

The other driver quietly put his car in reverse, backed out, and replied:

"That's all right, I always do."

THERE ARE OTHERS

"Is your boy friend progressive or conservative?"

"It's hard to say. He wears last year's clothes, drives this year's car, and lives on next year's income."

COOL, BUT NOT CALM

Friend: "Was your husband cool when the burglars were breaking in the other night?"

Spouse: "He must have been—he was shivering all over."

LOGICAL

Pat, a truck driver, stopped suddenly on the highway. The car behind crashed into the truck and its owner sued the Irishman.

"Why didn't you hold out your hand?" the judge asked Pat.

"Well," he said, indignantly, "if he couldn't see the truck, how in hivin's name could he see my hand?"

★ ————— ★

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In the Arizona desert, night follows close on the heels of the sunset . . . but suspended between is the peaceful moment when the glow of the desert dusk lingers on . . . the moment when the giant saguaros stand silhouetted against the brilliant sky . . . like sentinels on their evening watch.

The dusk of life comes quickly, too . . . creeping up on silent cat-feet that we often fail to hear in time. But life's evening watch also has its sentinels . . . well planned life insurance stands guard against privation and want in those sunset years. Talk it over with a BENEFICIAL LIFE man.

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